A SHORT

INTRODUCTION

Su Jager Rozal. 1831

TO

ENGLISH GRAMMAR:

WITH

CRITICAL NOTES.

A NEW EDITION, CORRECTED.

Nam ipſum *Latine* loqui, eſt illud quidem in magna laude ponendum; ſed non tam ſua ſponte, quam quod eſt a pleriſque neglectum. Non enim tam præclarum eſt ſcire *Latine*, quam turpe neſcire; neque tam id mihi oratoris boni, quam civis *Romani*, proprium videtur. CICERO.

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THE PREFACE.

THE English Language hath been much cultivated during the last two hundred years. It hath been considerably polished and refined; its bounds have been greatly enlarged; its energy, variety, richness, and elegance, have been abundantly proved, by numberless trials, in verse and in prose, upon all subjects, and in every kind of style: but, whatever other improvements it may have received, it hath made no advances in Grammatical Accuracy. Hooker *is one of the earliest writers, of considerable note, within the period above-mentioned: let his writings be compared with the best of those of more modern date; and, I believe, it will be found, that in correctness,*

propriety, and purity of English style, he hath hardly been surpassed, or even equalled, by any of his successors.

It is now about fifty years, since Doctor Swift *made a public remonstrance, addressed to the Earl of* Oxford, *then Lord Treasurer, concerning the imperfect State of our Language; alleging in particular, "that in many "instances it offended against every part of "Grammar."* Swift *must be allowed to have been a good judge of this matter; to which he was himself very attentive, both in his own writings, and in his remarks upon those of his friends: he is one of the best and most correct of our prose writers. Indeed, the justness of this complaint, as far as I can find, hath never been questioned; and yet no effectual method hath hitherto been taken to redress the grievance, which was the object of it.*

But let us consider, how, and in what extent, we are to understand this charge brought against the English Language: for the Author seems not to have explained himself with sufficient clearness and precision on this head.

Does it mean, that the English Language, as it is spoken by the politest part of the nation, and as it stands in the writings of our most approved authors, often offends against every part of Grammar? Thus far, I am afraid, the charge is true. Or does it further imply, that our Language is in its nature irregular and capricious; not hitherto subject, nor easily reducible, to a System of rules? In this respect, I am persuaded, the charge is wholly without foundation.

The English Language is perhaps of all the present European Languages by much the most simple in its form and construction. Of all the antient Languages extant That is the most simple, which is undoubtedly the most antient; but even that Language itself does not equal the English in simplicity.

The words of the English Language are perhaps subject to fewer variations from their original form, than those of any other. Its Substantives have but one variation of Case; nor have they any distinction of Gender, beside that which nature hath made. Its Adjectives

jectives admit of no change at all, except that which expresses the degrees of comparison. All the possible variations of the original form of the Verb are not above six or seven; whereas in many Languages they amount to some hundreds: and almost the whole business of Modes, Times, and Voices, is managed with great ease by the assistance of eight or nine commodious little Verbs, called from their use Auxiliaries. The Construction of this Language is so easy and obvious, that our Grammarians have thought it hardly worth while to give us any thing like a regular and systematical Syntax. The English Grammar, which hath been last presented to the public, and by the Person best qualified to have given us a perfect one, comprises the whole Syntax in ten lines: for this reason; "because our Language has so little "inflexion, that its construction neither re- "quires nor admits many rules." In truth, the easier any subject is in its own nature, the harder it is to make it more easy by explanation; and nothing is more unnecessary, and at the same time commonly more difficult,

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than to give a formal demonstration of a proposition almost self-evident.

It doth not then proceed from any peculiar irregularity or difficulty of our Language, that the general practice both of speaking and writing it is chargeable with inaccuracy. It is not the Language, but the Practice that is in fault. The truth is, Grammar is very much neglected among us: and it is not the difficulty of the Language, but on the contrary the simplicity and facility of it, that occasions this neglect. Were the Language less easy and simple, we should find ourselves under a necessity of studying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and skill, and are able to acquit ourselves properly, in our own native tongue: a faculty, solely acquired by use, conducted by habit, and tried by the ear, carries us on without reflexion; we meet with no rubs or difficulties in our way, or we do not perceive them; we find ourselves able to go on without rules, and we do not so much

much as suspect, that we stand in need of them.

A Grammatical Study of our own Language makes no part of the ordinary method of instruction, which we pass through in our childhood, and it is very seldom that we apply ourselves to it afterward. Yet the want of it will not be effectually supplied by any other advantages whatsoever. Much practice in the polite world, and a general acquaintance with the best authors, are good helps; but alone will hardly be sufficient: we have writers, who have enjoyed these advantages in their full extent, and yet cannot be recommended as models of an accurate style. Much less then will what is commonly called Learning serve the purpose; that is, a critical knowledge of antient Languages, and much reading of antient authors: the greatest Critic and most able Grammarian of the last age, when he came to apply his Learning and his Criticism to an English Author, was frequently at a loss in matters

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of ordinary uſe and common conſtruction in his own Vernacular Idiom.

But perhaps the Notes ſubjoined to the following pages will furniſh a more convincing argument, than any thing that can be ſaid here, both of the truth of the charge of Inaccuracy brought againſt our Language, as it ſubſiſts in Practice; and of the neceſſity of inveſtigating the Principles of it, and ſtudying it Grammatically, if we would attain to a due degree of ſkill in it. It is with reaſon expected of every perſon of a liberal education, and it is indiſpenſably required of every one who undertakes to inform or entertain the public, that he ſhould be able to expreſs himſelf with propriety and accuracy. It will evidently appear from theſe Notes, that our beſt authors have committed groſs miſtakes, for want of a due knowledge of Engliſh Grammar, or at leaſt of a proper attention to the rules of it. The examples there given are ſuch as occurred in reading, without any very curious or methodical examination: and they might eaſily have been much increaſed in num-

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ber by any one, who had leisure or phlegm enough to go through a regular course of reading with this particular view. However, I believe, they may be sufficient to answer the purpose intended; to evince the necessity of the Study of Grammar in our own Language; and to admonish those, who set up for authors among us, that they would do well to consider this part of Learning as an object not altogether beneath their regard.

The principal design of a Grammar of any Language is to teach us to express ourselves with propriety in that Language; and to enable us to judge of every phrase and form of construction, whether it be right or not. The plain way of doing this is, to lay down rules, and to illustrate them by examples. But, beside shewing what is right, the matter may be further explained by pointing out what is wrong. I will not take upon me to say, whether we have any Grammar, that sufficiently instructs us by rule and example; but I am sure we have none, that in the manner here attempted, teaches us what is right by shewing

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ing what is wrong; though this perhaps may prove the more useful and effectual method of instruction.

Beside this principal Design of Grammar in our own Language, there is a secondary use to which it may be applied, and which, I think, is not attended to as it deserves; the facilitating of the acquisition of other Languages, whether antient or modern. A good foundation in the General Principles of Grammar is in the first place necessary for all those, who are initiated in a learned education: and for all others likewise, who shall have occasion to furnish themselves with the knowledge of modern Languages. Universal Grammar cannot be taught abstractedly: it must be done with reference to some Language already known; in which the terms are to be explained and the rules exemplified. The learner is supposed to be unacquainted with all, but his native tongue; and in what other, consistently with reason and common sense, can you go about to explain it to him? When he has a competent knowledge of the main principles of Grammar

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in general, exemplified in his own Language; he then will apply himself with great advantage to the study of any other. To enter at once upon the Science of Grammar, and the study of a foreign Language, is to encounter two difficulties together, each of which would be much lessened by being taken separately and in its proper order. For these plain reasons, a competent grammatical knowledge of our own language is the true foundation, upon which all Literature, properly so called, ought to be raised. If this method were adopted in our Schools; if children were first taught the common principles of Grammar, by some short and clear System of English Grammar, which happily by its simplicity and facility is perhaps fitter than that of any other Language for such a purpose; they would have some notion of what they were going about, when they should enter into the Latin Grammar; and would hardly be engaged so many years, as they now are, in that most irksome and difficult part of Literature, with so much labour of the

the memory, and with ſo little aſſiſtance of the underſtanding.

A deſign ſomewhat of this kind gave occaſion to the following little ſyſtem, intended merely for a private and domeſtic uſe. The chief end of it was to explain the general principles of Grammar, as clearly and intelligibly as poſſible. In the definitions, therefore, eaſineſs and perſpicuity have been ſometimes preferred to logical exactneſs. The common diviſions have been complied with, as far as reaſon and truth would permit. The known and received terms have been retained; except in one or two inſtances, where others offered themſelves, which ſeemed much more ſignificant. All diſquiſitions, which appeared to have more of ſubtilty than of uſefulneſs in them, have been avoided. In a word, it was calculated for the uſe of the learner, even of the loweſt claſs. Thoſe, who would enter more deeply into this Subject, will find it fully and accurately handled, with the greateſt acuteneſs of inveſtigation, perſpicuity of explication, and elegance of method, in a trea-

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tiſe intitled HERMES, *by* JAMES HARRIS, *Eſq; the moſt beautiful and perfect example of Analyſis, that has been exhibited ſince the days of* Ariſtotle.

The author is greatly obliged to ſeveral Learned Gentlemen, who have favoured him with their remarks upon the firſt Edition, which was indeed principally deſigned to procure their aſſiſtance, and to try the judgement of the public. He hath endeavoured to weigh their obſervations, without prejudice or partiality; and to make the beſt uſe of the lights, which they have afforded him. He hath been enabled to correct ſeveral miſtakes; and encouraged carefully to reviſe the whole, and to give it all the improvement which his preſent materials can furniſh. He hopes for the continuance of their favour, as he is ſenſible there will ſtill be abundant occaſion for it. A ſyſtem of this kind, ariſing from the collection and arrangement of a multitude of minute particulars, which often elude the moſt careful ſearch, and ſometimes eſcape obſervation

observation when they are most obvious, must always stand in need of improvement. It is indeed the necessary condition of every work of human art or science, small as well as great, to advance towards perfection by slow degrees; by an approximation, which though it still may carry it forward, yet will certainly never bring it to the point to which it tends.

A SHORT INTRODUCTION TO ENGLISH GRAMMAR.

GRAMMAR.

GRAMMAR is the Art of rightly expressing our thoughts by Words.

Grammar in general, or Universal Grammar, explains the principles, which are common to all languages.

The Grammar of any particular Language, as the English Grammar, applies those common principles to that particular language, according to the established usage and custom of it.

Grammar treats of Sentences; and of the several parts, of which they are compounded.

Sentences consist of Words; Words, of one or more Syllables; Syllables, of one or more Letters.

So that Letters, Syllables, Words, and Sentences, make up the whole subject of Grammar.

L E T T E R S.

A LETTER is the first Principle, or least part, of a Word.

An Articulate Sound is the sound of the human voice, formed by the organs of speech.

A Vowel is a simple articulate sound, formed by the impulse of the voice, and by the opening only of the mouth in a particular manner.

A Consonant cannot be perfectly sounded by itself; but joined with a vowel forms a compound articulate sound, by a particular motion or contact of the parts of the mouth.

A Diph-

A Diphthong, or compound vowel, is the union of two or more vowels pronounced by a ſingle impulſe of the voice.

In Engliſh there are twenty-ſix Letters.

A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, ſ; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

J, j; and *V, v*; are conſonants; the former having the ſound of the ſoft *g*, and the latter that of a coarſer *f*: they are therefore intirely different from the vowels *i* and *u*, and diſtinct letters of themſelves; they ought alſo to be diſtinguiſhed from them, each by a peculiar Name; the former may be called *ja*, and the latter *vee*.

The Names then of the twenty-ſix letters will be as follows: *a*, *bee*, *cee*, *dee*, *e*, *ef*, *gee*, *aitch*, *i*, *ja*, *ka*, *el*, *em*, *en*, *o*, *pee*, *cue*, *ar*, *eſs*, *tee*, *u*, *vee*, *double u*, *ex*, *y*, *zad*.

Six of the letters are vowels, and may be ſounded by themſelves; *a*, *e*, *i*, *o*, *u y*.

E is generally ſilent at the end of a word; but it has its effect in lengthening the preceding vowel, as *bid*, *bide*: and ſometimes likewiſe in the middle of a word; as *ungrateful*, *retirement*. Sometimes it has no other effect, than that of ſoftening a preceding *g*: as, *lodge*, *judge*, *judgement*; for which purpoſe it is quite neceſſary in theſe and the like words.

Y is in ſound wholly the ſame with *i*; and is written inſtead of it at the end of words; or before *i*, as *flying*, *denying*: it is retained likewiſe in ſome words derived from the Greek; and it is always a vowel [1].

[1] The ſame ſound, which we expreſs by the initial *y*, our Saxon Anceſtors in many inſtances expreſſed by the vowel *e*, as *eower*, *your*: and by the vowel *i*; as *iw*, *yew*; *iong*, *young*. In the word *yew*, the initial *y* has preciſely the ſame ſound with *i* in the words *view*, *lieu*, *adieu*: the *i* is acknowledged to be a Vowel in theſe latter; how then can the *y*, which has the very ſame ſound, poſſibly be a Conſonant in the former? Its initial ſound is generally like that of *i* in *ſhire*, or *ee* nearly: it is formed by the opening of the mouth, without any motion or contact of the parts: in a word, it has every property of a Vowel, and not one of a Conſonant.

W is

W is either a vowel, or diphthong; its proper ſound is the ſame as the Italian *u*, the French *ou*, or the Engliſh *oo*: after *o*, it is ſometimes not ſounded at all; ſometimes like a ſingle *u*.

The reſt of the letters are conſonants; which cannot be ſounded alone; ſome not at all, and theſe are called Mutes; *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*: others very imperfectly, making a kind of obſcure ſound: and theſe are called Semi-vowels, or Half-vowels, *l*, *m*, *n*, *r*, *f*, *s*; the firſt four of which are alſo diſtinguiſhed by the name of Liquids.

The Mutes and the Semi-vowels are diſtinguiſhed by their names in the Alphabet; thoſe of the former all beginning with a conſonant, *bee*, *cee*, &c.; thoſe of the latter all beginning with a vowel, *ef*, *el*, &c.

X is a double conſonant, compounded of *c*, or *k*, and *s*.

Z ſeems not to be a double conſonant in Engliſh, as it is commonly ſuppoſed: it has the ſame relation to *s*, as *v* has to *f*, being a thicker and coarſer expreſſion of it.

H is only an Aſpiration, or Breathing: and ſometimes at the beginning of a word is not ſounded at all; as, *an hour*, *an honeſt* man.

C is pronounced like *k*, before *a*, *o*, *u*; and ſoft, like *s*, before *e*, *i*, *y*: in like manner *g* is pronounced always hard before *a*, *o*, *u*; ſometimes hard and ſometimes ſoft before *i*, and *y*; and for the moſt part ſoft before *e*.

The Engliſh Alphabet, like moſt others, is both deficient and redundant; in ſome caſes the ſame letters expreſſing different ſounds, and different letters expreſſing the ſame ſounds.

S Y L L A B L E S.

A SYLLABLE is a ſound either ſimple or compounded, pronounced by a ſingle impulſe of the voice, and conſtituting a word or part of a word.

Spelling is the art of reading by naming the letters ſingly, and rightly dividing words

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into their ſyllables. Or, in writing, it is the expreſſing of a word by its proper letters.

In ſpelling, a ſyllable in the beginning or middle of a word ends in a vowel, unleſs it be followed by *x*; or by two or more conſonants: theſe are for the moſt part to be ſeparated; and at leaſt one of them always belongs to the preceding ſyllable, when the vowel of that ſyllable is pronounced ſhort. Particles in Compoſition, though followed by a vowel, generally remain undivided in ſpelling. A mute generally unites with a liquid following; and a liquid, or a mute, generally ſeparates from a mute following: *le* and *re* are never ſeparated from a preceding mute. Examples: *ma-ni-feſt*, *ex-e-crable*, *un-e-qual*, *miſ-ap-ply*, *diſ-tin-guiſh*, *cor-reſ-pond-ing*.

But the beſt and eaſieſt rule, for dividing the ſyllables in ſpelling, is to divide them as they are naturally divided in a right pronunciation; without regard to the derivation of words, or the poſſible combination of conſonants at the beginning of a ſyllable.

WORDS.

WORDS are articulate founds, ufed by common confent as figns of ideas or notions.

There are in Englifh nine Sorts of Words, or, as they are commonly called, Parts of Speech.

1. The ARTICLE; prefixed to fubftantives, when they are common names of things, to point them out, and to fhew how far their fignification extends.

2. The SUBSTANTIVE, or NOUN; being the name of any thing conceived to fubfift, or of which we have any notion.

3. The PRONOUN; ftanding inftead of the noun.

4. The ADJECTIVE; added to the noun to exprefs the quality of it.

5. The VERB; or Word, by way of eminence; fignifying to be, to do, or to fuffer.

6. The

6. The ADVERB; added to verbs, and alſo to adjectives and other adverbs, to expreſs ſome circumſtance belonging to them.

7. The PREPOSITION; put before nouns and pronouns chiefly, to connect them with other words, and to ſhew their relation to thoſe words.

8. The CONJUNCTION; connecting ſentences together.

9. The INTERJECTION; thrown in to expreſs the affection of the ſpeaker, though unneceſſary with reſpect to the conſtruction of the ſentence.

EXAMPLE.

The[1] power[2] of[7] ſpeech[2] is[5] a[1] faculty[2] peculiar[4] to[7] man[2], and[8] was[5] beſtowed[5] on[7] him[3] by[7] his[3] beneficent[4] Creator[2] for[7] the[1] greateſt[4] and[8] moſt[6] excellent[4] uſes[2]; but[8] alas[9]! how[6] often[6] do[5] we[3] pervert[5] it[3] to[7] the[1] worſt[4] of[7] purpoſes[2]?

In

In the foregoing ſentence, the Words, *the*, *a*, are Articles; *power*, *ſpeech*, *faculty*, *man*, *creator*, *uſes*, *purpoſes*, are Subſtantives; *him*, *his*, *we*, *it*, are Pronouns; *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are Adjectives; *is*, *was*, *beſtowed*, *do*, *pervert*, are Verbs; *moſt*, *how*, *often*, are Adverbs; *of*, *to*, *on*, *by*, *for*, are Prepoſitions; *and*, *but*, are Conjunctions; and *alas* is an Interjection.

The Subſtantives, *power*, *ſpeech*, *faculty*, and the reſt, are General, or Common, Names of things; whereof there are many ſorts belonging to the ſame kind; or many individuals belonging to the ſame ſort: as there are many ſorts of power, many ſorts of ſpeech, many ſorts of faculty, many individuals of that ſort of animal called man; and ſo on. Theſe general or common names are here applied in a more or leſs extenſive ſignification; according as they are uſed without either, or with the one, or with the other, of the two Articles *a* and *the*. The words *ſpeech*, *man*, being accompanied with no article, are taken in their largeſt

largeſt extent; and ſignify all of the kind or ſort; all ſorts of ſpeech and all men. The word *faculty*, with the article *a* before it, is uſed in a more confined ſignification, for ſome one out of many of that kind; for it is here implied, that there are other faculties peculiar to man beſide ſpeech. The words, *power*, *creator*, *uſes*, *purpoſes*, with the article *the* before them (for *his* Creator is the ſame as *the* Creator *of him*,) are uſed in the moſt confined ſignification, for the things here mentioned and aſcertained: *the power* is not any one indeterminate power out of many ſorts, but that particular ſort of power here ſpecified; namely, the power of ſpeech: *the creator* is the One great Creator of man and of all things: *the uſes*, and *the purpoſes*, are particular uſes and purpoſes; the former are explained to be thoſe in particular, that are the greateſt and moſt excellent; ſuch, for inſtance, as the glory of God, and the common benefit of mankind; the latter to be the worſt, as lying, ſlandering, blaſpheming, and the like.

The

The pronouns, *him*, *his*, *we*, *it*, ſtand inſtead of ſome of the nouns, or ſubſtantives, going before them; as, *him* ſupplies the place of *man*; *his*, of *man's*; *we*, of *men*, implied in the general name *man*, including all men (of which number is the ſpeaker;) *it*, of *the power*, before mentioned. If, inſtead of theſe pronouns, the nouns for which they ſtand had been uſed, the ſenſe would have been the ſame; but the frequent repetition of the ſame words would have been diſagreeable and tedious: as, The power of ſpeech peculiar to *man*, beſtowed on *man*, by *man's* Creator, &c.

The Adjectives, *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are added to their ſeveral ſubſtantives, to denote the character and quality of each.

The Verbs, *is*, *was beſtowed*, *do pervert*, ſignify ſeverally, being, ſuffering, and doing. By the firſt it is implied, that there is ſuch a thing as the power of ſpeech, and it is affirmed to be of ſuch a kind; namely, a faculty peculiar to man: by the ſecond it is

is ſaid to have been acted upon, or to have had ſomething done to it; namely, to have been beſtowed on man: by the laſt, we are ſaid to act upon it, or to do ſomething to it; namely, to pervert it.

The Adverbs, *moſt often*, are added to the adjective *excellent*, and to the verb *pervert*, to ſhew the circumſtance belonging to them; namely, that of the higheſt degree to the former, and that of frequency to the latter: concerning the degree of which frequency alſo a queſtion is made, by the adverb *how* added to the verb *often*.

The Prepoſitions, *of*, *to*, *on*, *by*, *for*, placed before the ſubſtantives and pronouns, *ſpeech*, *man*, *him*, &c. connect them with other words, ſubſtantives, adjectives, and verbs, as *power*, *peculiar*, *beſtowed*, &c. and ſhew the relation which they have to thoſe words; as the relation of ſubject, object, agent, end; *for* denoting the end, *by* the agent, *on* the object, *to* and *of* denote poſſeſſion, or the belonging of one thing to another.

The

The Conjunctions, *and*, and *but*, connect the three parts of the sentence together; the first more closely, both with regard to the sentence and the sense; the second connecting the parts of the sentence, though less strictly, and at the same time expressing an opposition in the sense.

The Interjection *alas!* expresses the concern and regret of the speaker; and though thrown in with propriety, yet might have been omitted, without injuring the construction of the sentence, or destroying the sense.

ARTICLE.

THE ARTICLE is a word prefixed to substantives, to point them out, and to shew how far their signification extends.

In English there are but two articles, *a*, and *the*: *a* becomes *an* before a vowel, *y* and *w* [2] excepted; and before a silent *h* preceding a vowel.

[2] The pronunciation of *y*, or *w*, as part of a diphthong at the beginning of a word, requires such an

A is

A is uſed in a vague ſenſe to point out one ſingle thing of the kind, in other reſpects indeterminate: *the* determines what particular thing is meaned.

A ſubſtantive, without any article to limit it, is taken in its wideſt ſenſe: thus *man* means all mankind; as,

> "The proper ſtudy of mankind is man,"
>
> Pope.

Where *mankind* and *man* may change places, without making any alteration in the ſenſe. *A man* means ſome one or other of that kind, indefinitely; *the man* means, definitely, that particular man, who is ſpoken of: the former therefore is called the Indefinite, the latter the Definite Article [3].

effort in the conformation of the parts of the mouth, as does not eaſily admit of the article *an* before them. In other caſes the article *an* in a manner coaleſces with the vowel which it precedes: in this, the effort of pronunciation ſeparates the article, and prevents the diſagreeable conſequence of a ſenſible hiatus.

[3] "And I perſecuted this way unto *the* death." Acts, xxii. 4. The Apoſtle doth not mean any particular ſort of death, but death in general; the Definite

Example

Example: " *Man* was made for society, and ought to extend his good will to all *men*:

Article therefore is improperly used. It ought to be *unto death*, without any Article: agreeably to the Original, αχρι θανατε. See also 2 Chron. xxii. 24.

" When He, the Spirit of truth, is come, he will guide you into *all truth*." John, xvi. 13. That is, according to this translation, into all Truth whatsoever, into Truth of all kinds: very different from the meaning of the Evangelist, and from the Original, εις πασαν την αληθειαν, into all *the* Truth; that is, into all Evangelical Truth.

" Truly this was *the* Son of God." Matt. xxvii. 54. and Mark, xv. 39. This translation supposes, that the Roman Centurion had a proper and adequate notion of the character of Jesus, as the Son of God in a peculiar and incommunicable sense: whereas, it is probable, both from the circumstances of the History, and from the expression of the Original, (υιος Θεε, *a* Son of God, or, of *a* God, not ὁ υιος *the* Son,) that he only meaned to acknowledge him to be an extraordinary person, and more than a mere man; according to his own notion of Sons of Gods in the Pagan Theology. This is also more agreeable to St. Luke's account of the same confession of the Centurion: " Certainly this was δικαιος, a righteous man;" not ὁ Δικαιος, the Just one. The same may be observed of Nebuchadnezzar's words, Dan. iii. 25. " And the form of the fourth is like *the* Son of God:" it

but *a man* will naturally entertain a more particular kindneſs for *the men*, with whom

ought to be expreſſed by the Indefinite Article, like *a* Son of God; ὁμοία υἱῷ Θεȣ, as Theodotion very properly renders it: that is, like an Angel; according to Nebuchadnezzar's own account of it in the 28th verſe: "Bleſſed be God, who hath ſent his *Angel*, and delivered his ſervants." See alſo Luke, xix. 9.

"Who breaks a butterfly upon *a* wheel?" Pope. It ought to be, *the* wheel; uſed as an inſtrument for the particular purpoſe of torturing Criminals: as Shakeſpeare.

> "Let them pull all about mine ears; preſent me
> Death on *the* wheel; or at wild horſes heels."

"God Almighty hath given reaſon to *a* man to be a light unto him." Hobbes, Elements of Law, Part I. Chap. v. 12. It ſhould rather be, "to man," in general.

Theſe remarks may ſerve to ſhew the great importance of the proper uſe of the Article; the near affinity there is between the Greek Article and the Engliſh Definite Article; and the excellence of the Engliſh Language in this reſpect, which by means of its two Articles does moſt preciſely determine the extent of ſignification of Common Names: whereas the Greek has only one Article, and it has puzzled all the Grammarians to reduce the uſe of that to any clear and certain rules.

C he

he has the moſt frequent intercourſe; and enter into a ſtill cloſer union with *the man*, whoſe temper and diſpoſition ſuit beſt with his own."

It is of the nature of both the articles to determine or limit the thing ſpoken of: *a* determines it to be one ſingle thing of the kind, leaving it ſtill uncertain which; *the* determines which it is, or, of many, which they are. The firſt therefore can only be joined to Subſtantives in the ſingular number [4]; the laſt may alſo be joined to plurals.

There is a remarkable exception to this rule in the uſe of the Adjectives *few* and *many*, (the latter chiefly with the word *great* before it.) which though joined with plural Subſtantives, yet admit of the ſingular Article *a*: as, *a few men*, a *great many men*:

[4] "A good character ſhould not be reſted in as an end, but employed as *a means* of doing ſtill further good." Atterbury, Serm. II. 3. Ought it not to be *a mean?* "I have read an author of this taſte, that compares a ragged coin to *a* tattered *colours*." Addiſon, Dial. I. on Medals.

"Told

"Told of *a many thousand* warlike French:"
"A care craz'd mother of *a many children.*"
Shakespear.

The reason of it is manifest from the effect, which the article has in these phrases: it means a small or great number collectively taken, and therefore gives the idea of a Whole, that is, of unity [5]. Thus likewise *a hundred, a thousand,* is one whole number, an aggregate of many collectively

[5] Thus the word *many* is taken collectively as a Substantive:

"O thou fond *Many!* with what loud applause
Didst thou beat heav'n with blessing Bolingbroke,
Before he was what thou wouldst have him be!"
Shakespear, 2 Henry IV.

But it will be hard to reconcile to any Grammatical propriety the following phrase: "*Many one* there *be*, that say of my soul; There is no help for him in his God." Psal. iii. 2.

"*How many a message* would he send!"
Swift, Verses on his own Death.

"He would send *many a message*," is right: but the question *how* seems to destroy the unity, or collective nature, of the Idea; and therefore it ought to have been expressed, if the measure would have allowed of it, without the article, in the plural number; "*how many messages.*"

taken; and therefore ſtill retains the Article *a*, though joined as an Adjective to a plural Subſtantive; as, *a hundred years* [6].

"For harbour at *a thouſand doors* they knock'd;
Not one of all *the thouſand*, but was lock'd."
Dryden.

The Definite Article *the* is ſometimes applied to Adverbs in the Comparative and Superlative degree; and its effect is to mark the degree the more ſtrongly, and to define it the more preciſely: as, "*The more* I examine it, *the better* I like it. I like this *the leaſt* of any."

[6] "There were ſlain of them upon *a* three thouſand men:" that is, to the number of three thouſand. 1 Macc. iv. 15. "About *an* eight Days:" that is, a ſpace of eight days. Luke ix. 28. But the expreſſion is obſolete, or at leaſt vulgar; and, we may add likewiſe, improper: for neither of theſe numbers has been reduced by uſe and convenience into one collective and compact idea, like *a hundred*, and *a thouſand*; each of which, like *a dozen*, or *a ſcore*, we are accuſtomed equally to conſider on certain occaſions as a ſimple Unity.

SUB-

SUBSTANTIVE.

A SUBSTANTIVE, or NOUN, is the *Name* of a thing; of whatever we conceive in any way to *ſubſiſt*, or of which we have any notion.

Subſtantives are of two ſorts; Proper, and Common, Names. Proper Names are the Names appropriated to individuals; as the Names of perſons and places: ſuch are *George*, *London*. Common Names ſtand for kinds, containing many ſorts; or for ſorts, containing many individuals under them; as, *Animal*, *Man*. And theſe Common Names, whether of kinds or ſorts, are applied to expreſs individuals, by the help of Articles added to them, as hath been already ſhewn; and by the help of Definitive Pronouns, as we ſhall ſee hereafter.

Proper Names being the Names of individuals, and therefore of things already as determinate as they can be made, admit not of Articles, or of Plurality of number; un-

leſs by a Figure, or by Accident: as, when great Conquerors are called *Alexander*; and ſome great Conqueror *An* Alexander, or *The* Alexander of his Age; when a Common Name is underſtood, as *The* Thames, that is, the *River* Thames; *The* George, that is, the *Sign* of St. George: or when it happens, that there are many perſons of the ſame name; as, *The* two *Scipios*.

Whatever is ſpoken of is repreſented as one, or more, in Number: theſe two manners of repreſentation in reſpect of number are called the Singular, and the Plural, Number.

In Engliſh, The Subſtantive Singular is made Plural, for the moſt part, by adding to it *s*; or *es*, where it is neceſſary for the pronunciation: as *king*, *kings*; *fox*, *foxes*; *leaf*, *leaves*; in which laſt, and many others, *f* is alſo changed into *v*, for the ſake of an eaſier pronunciation, and more agreeable ſound.

Some few Plurals end in *en*; as *oxen*, *children*, *brethren*, and *men*, *women*, by changing

changing the *a* of the Singular into *e* [7]. This form we have retained from the Teutonic; as likewife the introduction of the *e* in the former fyllable of two of the laft inftances; *weomen*, (for fo we pronounce it,) *brethren*, from *woman*, *brother* [8]: fomething like which may be noted in fome other forms of Plurals; as *moufe*, *mice*; *loufe*, *lice*; *tooth*, *teeth*; *foot*, *feet*; *goofe*, *geefe* [9].

The words *fheep*, *deer*, are the fame in both Numbers.

Some Nouns, from the nature of the things which they exprefs, are ufed only in the Singular, others only in the Plural, Form: as *wheat*, *pitch*, *gold*, *floth*, *pride*, &c. and *bellows*, *fciffars*, *lungs*, *bowels*, &c.

[7] And antiently, *eyen*, *fhoen*, *houfen*, *hofen*: fo likewife antiently *fwven*, *cowen*, now always pronounced and written *fwine*, *kine*.

[8] In the German, the vowels, *a*, *o*, *u*, of monofyllable Nouns are generally in the Plural changed into diphthongs with an *e*: as die *hand*, the hand, die *hände*; der *hut*, the hat, die *hüte*; der *knoff*, the button, (or knob,) die *knöpffe*; &c.

[9] Thefe are directly from the Saxon: *mus*, *mys*; *lus*, *lys*; *toth*, *teth*; *fot*, *fet*; *gos*, *ges*.

The English Language, to expreſs different connexions and relations of one thing to another, uſes, for the moſt part, Prepoſitions. The Greek and Latin among the antient, and ſome too among the modern languages, as the German, vary the termination or ending of the Subſtantive, to anſwer the ſame purpoſe. Theſe different endings are in thoſe languages called Caſes. And the Engliſh being derived from the ſame origin as the German, that is, from the Teutonic [1], is not wholly without them. For inſtance, the relation of Poſſeſſion, or Belonging, is often expreſſed by

[1] "Lingua Anglorum hodierna avitæ Saxonicæ formam in pleriſque orationis partibus etiamnum retinet. Nam quoad particulas caſuales, quorundam caſuum terminationes, conjugationes verborum, verbum ſubſtantivum, formam paſſivæ vocis, pronomina, participia, conjunctiones, et præpoſitiones omnes; denique, quoad idiomata, phraſiumque maximam partem, etiam nunc Saxonicus eſt Anglorum ſermo." Hickes, Theſaur. Ling. Septent. Præf. p. vi. To which may be added the Degrees of Compariſon, the form of which is the very ſame in the Engliſh as in the Saxon.

a Caſe,

a Caſe, or different ending of the Subſtantive. This Caſe anſwers to the Genitive Caſe in Latin, and may ſtill be ſo called; though perhaps more properly the Poſſeſſive Caſe. Thus "*God's* grace:" which may alſo be expreſſed by the Prepoſition; as, "the grace *of God*." It was formerly written, "*Godis* grace;" we now always ſhorten it with an Apoſtrophe; often very improperly, when we are obliged to pronounce it fully; as, "*Thomas's* book:" that is, "*Thomasis* book," not "*Thomas his* book," as it is commonly ſuppoſed [2].

[2] "*Chriſt his* ſake," in our Liturgy, is a miſtake, either of the Printers, or of the Compilers. "Neverthele/s, Aſa *his* heart was perfect with the Lord." 1 Kings, xv. 14. "To ſee whether Mordecai *his* matters would ſtand." Eſther, iii. 4.

"Where is this mankind now? who lives to age
Fit to be made Methuſalem *his* page?" Donne.
"By young Telemachus *his* blooming years."
Pope's Odyſſey.

"My Paper is *Ulyſſes his* bow, in which every man of wit or learning may try his ſtrength." Addiſon, Guardian, N° 98. See alſo Spect. N° 207. This is no ſlip of Mr. Addiſon's pen: he gives us his opinion

When

When the thing, to which another is said to belong, is expressed by a circumlocution, or by many terms, the sign of the Possessive Case is commonly added to the last term; as, "The King of Great *Britain's* Soldiers." When it is a Noun ending in *s*, the sign of the Possessive Case is sometimes not added; as, "for *righteousness'* sake [3];" nor ever to the Plural Number ending in *s*; as, "on

upon this point very explicitly in another place. "The same single letter *s* on many occasions does the office of a whole word, and represents the *his* and *her* of our forefathers." Addison, Spect. Nº 135. The latter instance might have shewn him, how groundless this notion is: for it is not easy to conceive how the letter *s* added to a Feminine Noun should represent the word *her*; any more than it should the word *their*, added to a Plural Noun; as, "the *children's* bread." But the direct derivation of this Case from the Saxon Genitive Case is sufficient of itself to decide this matter.

[3] In Poetry, the Sign of the Possessive Case is frequently omitted after Proper Names ending in *s* or *x*; as, "The wrath of Peleus' Son." Pope. This seems not so allowable in Prose: as, "Moses' minister." Josh. i. 1. "Phinehas' wife." 1 Sam. iv. 19. "Festus came into Felix' room." Acts, xxiv. 27.

4 *eagles'*

eagles' wings [4]." Both the Sign and the Prepoſition ſeem ſometimes to be uſed; as, "a ſoldier *of the king's:*" but here are really two Poſſeſſives; for it means, "one *of* the ſoldiers *of* the king."

The Engliſh in its Subſtantives has but two different terminations for Caſes; that of the Nominative, which ſimply expreſſes the Name of the thing, and that of the Poſſeſſive Caſe.

Things are frequently conſidered with relation to the diſtinction of Sex or Gender; as being Male, or Female, or Neither the one, nor the other. Hence Subſtantives are of the Maſculine, or Feminine, or Neuter, (that is, Neither,) Gender: which lat-

[4] "It is very probable, that this Convocation was called, to clear ſome doubt, that King James might have had, about the lawfulneſs of the Hollanders *their* throwing off the Monarchy of Spain, and *their* withdrawing for good and all their allegiance to that Crown." Welwood's Memoirs, p. 31. 6th Edit. In this Sentence the Pronominal Adjective *their* is twice improperly added; the Poſſeſſive Caſe being ſufficiently expreſſed without it.

ter

ter is only the exclusion of all consideration of Gender.

The English Language, with singular propriety, following nature alone, applies the distinction of Masculine and Feminine only to the names of Animals; all the rest are Neuter: except when, by a Poetical or Rhetorical fiction, things Inanimate and Qualities are exhibited as Persons, and consequently become either Male or Female. And this gives the English an advantage above most other languages in the Poetical and Rhetorical style: for when Nouns naturally Neuter are converted into Masculine and Feminine [5], the Personifi-

[5] "At his command the uprooted hills retired
Each to *his* place: they heard his voice, and went
Obsequious: Heaven *his* wonted face renew'd,
And with fresh flowrets Hill and Valley smil'd."
Milton, P. L. B. vi.

"Was I deceiv'd; or did a sable Cloud
Turn forth *her* silver lining on the Night?"
Milton, Comus.

"Of Law no less can be acknowledged, than that *her* seat is the bosom of God; *her* voice, the harmony of the world. All things in heaven and earth do *her*

 cation

cation is more diſtinctly and forcibly mark-ed.

Some few Subſtantives are diſtinguiſhed in their Gender by their termination: as,

homage: the very leaſt, as feeling *her* care; and the greateſt, as not exempted from *her* power." Hooker, B. i. 16. "Go to your Natural Religion: lay before *her* Mahomet and his diſciples, arrayed in armour and in blood:—ſhew *her* the cities, which he ſet in flames; the countries, which he ravaged:—when *ſhe* has viewed him in this ſcene, carry *her* into his retirements; ſhew *her* the Prophet's chamber, his concubines and his wives:—when *ſhe* is tired with this proſpect, then ſhew *her* the Bleſſed Jeſus." See the whole paſſage in the concluſion of Bp. Sherlock's 9th Sermon, vol. i.

Of theſe beautiful paſſages we may obſerve, that as, in the Engliſh, if you put *it* and *its* inſtead of *his*, *ſhe*, *her*, you confound and deſtroy the images, and reduce, what was before highly Poetical and Rhetorical, to mere proſe and common diſcourſe; ſo if you render them into another language, Greek, Latin, French, Italian, or German; in which Hell, Heaven, Cloud, Law, Religion, are conſtantly Maſculine, or Feminine, or Neuter, reſpectively; you make the images obſcure and doubtful, and in proportion diminiſh their beauty.

This excellent remark is Mr. Harris's, HERMES, p. 58.

prince,

prince, princeſs; actor, actreſs; lion, lioneſs; hero, heroine; &c.

The chief uſe of Gender in Engliſh is in the Pronoun of the Third Perſon; which muſt agree in that reſpect with the Noun for which it ſtands.

PRONOUN.

A PRONOUN is a word ſtanding *inſtead of a Noun*, as its Subſtitute or Repreſentative.

In the Pronoun are to be conſidered the Perſon, Number, Gender, and Caſe.

There are Three Perſons which may be the Subject of any diſcourſe: firſt, the Perſon who ſpeaks may ſpeak of himſelf; ſecondly, he may ſpeak of the Perſon to whom he addreſſes himſelf; thirdly, he may ſpeak of ſome other Perſon.

Theſe are called, reſpectively, the Firſt, Second, and Third, Perſons: and are expreſſed by the Pronouns, *I, Thou, He.*

As

As the Speakers, the Perſons ſpoken to, and the other Perſons ſpoken of, may be many; ſo each of theſe Perſons hath the Plural Number; *We, Ye, They.*

The Perſons ſpeaking and ſpoken to, being at the ſame time the Subjects of the diſcourſe, are ſuppoſed to be preſent; from which and other circumſtances their Sex is commonly known, and needs not to be marked by a diſtinction of Gender in their Pronouns: but the third Perſon or thing ſpoken of being abſent and in many reſpects unknown, it is neceſſary, that it ſhould be marked by a diſtinction of Gender; at leaſt when ſome particular Perſon or Thing is ſpoken of, which ought to be more diſtinctly marked: accordingly the Pronoun Singular of the Third Perſon hath the Three Genders; *He, She, It.*

Pronouns have Three Caſes; the Nominative: the Genitive, or Poſſeſſive; like Nouns; and moreover a Caſe, which follows the Verb Active, or the Prepoſition, expreſſing the Object of an Action, or of a Relation.

Relation. It anſwers to the Oblique Caſes in Latin; and may be properly enough called the Objective Caſe.

PRONOUNS;[c]

according to their Perſons, Numbers, Caſes, and Genders.

c

PERSONS.

Singular.			Plural.		
1.	2.	3.	1.	2.	3.
I,	Thou,	He;	We,	Ye or You,	They.

CASES.

Nom.	Poſſ.	Obj.	Nom.	Poſſ.	Obj.
First Perſon.					
I,	Mine,	Me;	We,	Ours,	Us.
Second Perſon.					
Thou,	Thine,	Thee;	Ye or You,	Yours,	You[6].

[6] Some Writers have uſed *Ye* as the Objective Caſe Plural of the Pronoun of the Second Perſon; very improperly, and ungrammatically.

"The more ſhame for *ye*: holy men I thought *ye*."

Shakeſpear, Hen. VIII.

Third

Third Perſon.

Maſ. He, His, Him;	They, Theirs, Them.
Fem. She, Hers, Her;	
Neut. It, Its [7], It;	

"But tyrants dread *ye*, leſt your juſt decree
Transfer the power, and ſet the people free."

Prior.

"His wrath, which one day will deſtroy *ye* both."

Milton, P. L. ii. 734.

Milton uſes the ſame manner of expreſſion in a few other places of his Paradiſe Loſt, and more frequently in his Poems. It may perhaps be allowed in the Comic and Burleſque ſtyle, which often imitates a vulgar and incorrect pronunciation: as, "By the Lord, I knew *ye*, as well as he that made *ye*." Shakeſpear, 1 Henry IV. But in the ſerious and ſolemn ſtyle, no authority is ſufficient to juſtify ſo manifeſt a ſolecifm.

The Singular and Plural Forms ſeem to be confounded in the following Sentence: "Paſs *ye* away, *thou* inhabitant of Saphir." Micah, i. 11.

[7] The Neuter Pronoun of the Third Perſon had formerly no variation of Caſes. Inſtead of the Poſſeſſive *its* they uſed *his*, which is now appropriated to the Maſculine. "Learning hath *his* infancy, when *it* is but beginning, and almoſt childiſh; then *his* youth, when *it* is luxuriant and juvenile; then *his* ſtrength of years, when *it* is ſolid and reduced; and laſtly *his* old age, when *it* waxeth dry and exhauſt." Bacon, Eſſay 58. In this example *his* is evidently uſed

 The

The Perſonal Pronouns have the nature of Subſtantives, and, as ſuch, ſtand by themſelves: the reſt have the nature of Adjectives, and, as ſuch, are joined to Subſtantives; and may be called Pronominal Adjectives.

Thy, *My*, *Her*, *Our*, *Yours*, *Their*, are Pronominal Adjectives: but *His*, (that is, *He's*,) *Her's*, *Our's*, *Your's*, *Their's*, have evidently the Form of the Poſſeſſive Caſe: and by Analogy, *Mine*, *Thine* [8], may be eſteemed

as the Poſſeſſive Caſe of *it*: but what ſhall we ſay to the following, where *her* is applied in the ſame manner, and ſeems to make a ſtrange confuſion of Gender? "He that pricketh the heart maketh *it* to ſhew *her* knowledge." Ecclus, xxii. 19.

"Oft have I ſeen a timely-parted ghoſt,
Of aſhy ſemblance, meagre, pale, and bloodleſs,
Being all deſcended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
Attracts the ſame for aidance 'gainſt the enemy."
Shakeſpear, 2 Hen. VI.

It ought to be,
"*Which*, in the conflict that *it* holds"——
Or, perhaps more poetically,
"*Who*, in the conflict that *he* holds with death."

[8] So the Saxon *Ic* hath the Poſſeſſive Caſe *Min*; of

of the ſame rank. All theſe are uſed, when the Noun, to which they belong, is underſtood: the two latter ſometimes alſo inſtead of *my*, *thy*, when the Noun following them begins with a vowel.

Beſide the foregoing, there are ſeveral other Pronominal Adjectives; which, though they may ſometimes ſeem to ſtand by themſelves, yet have always ſome Subſtantive belonging to them, either referred to, or underſtood: as, *This*, *that*, *other*, *any*, *ſome*, *one*, *none*. Theſe are called Definitive, becauſe they *define* and limit the extent of the Common Name, or General Term, to which they refer, or are joined. The three firſt of theſe are varied to expreſs Number; as, *Theſe*, *thoſe*,

Thu, Poſſeſſive *Thin*; *He*, Poſſeſſive *His*: from which our Poſſeſſive Caſes of the ſame Pronouns are taken without Alteration. To the Saxon Poſſeſſive Caſes, *hire*, *ure*, *eower*, *hira*, (that is, *her's*, *our's*, *your's*, *their's*), we have added the *s*, the Characteriſtic of the Poſſeſſive Caſe of the Nouns. Or *our's*, *your's*, are directly from the Saxon *ures*, *eowers*; the Poſſeſſive Caſe of the Pronominal Adjectives *ure*, *eower*; that is, *our*, *your*.

 others

others[9]; the laſt of which admits of the Plural form only when its Subſtantive is not joined to it, but referred to, or underſtood: none of them are varied to expreſs the Gender; only two of them to expreſs the Caſe; as, *other*, *one*, which have the Poſſeſſive Caſe. *One* is ſometimes uſed in an indefinite ſenſe, (anſwering to the French *on*,) as in the following phraſes; "*one* is apt to think;" "*one* ſees;" "*one* ſuppoſes." *Who*, *which*, *that*, are called Relatives, becauſe they more directly *refer* to ſome Subſtantive *going before*; which therefore is called the Antecedent. They alſo connect the following part of the Sentence with the foregoing. Theſe belong to all the three Perſons; whereas the reſt belong only to the Third. One of them only is varied to expreſs the three

[9] "Diodorus, whoſe deſign was to refer all occurrences to years,—is of more credit in a point of Chronology, than Plutarch or any *other*, that *write* Lives by the lump." Bentley, Diſſert. on Themiſtocles's Epiſtles, Sect. vi. It ought to be *others*, or *writes*.

Caſes;

Cafes; *Who, whofe* [1], (that is, *who's* [2],) *whom*; none of them have different endings for the Numbers. *Who, which, what,* are called Interrogatives, when they are ufed in *afking queftions.* The two latter of them have no variation of Number or Cafe. *Each, every* [3], *either,* are called Diftri-

[1] *Whofe* is by fome authors made the Poffeffive Cafe of *which,* and applied to things as well as perfons.

"The *queftion, whofe* folution I require,
Is, what the fex of women moft defire." Dryden.

"Is there any other *doctrine, whofe* followers are punifhed?" Addifon.

The higher Poetry, which loves to confider every thing as bearing a Perfonal Character, frequently applies the perfonal Poffeffive *whofe* to inanimate beings:

"Of man's firft difobedience, and the fruit
Of that forbidden Tree, *whofe* mortal tafte
Brought death into the world, and all our woe."
Milton.

[2] So the Saxon *hwa* hath the Poffeffive Cafe *hwæs.* Note, that the Saxons rightly placed the Afpirate before the *w*: as we now pronounce it. This will be evident to any one that fhall confider in what manner he pronounces the words *what, when*; that is, *hoo-àt, hoo-èn.*

[3] *Every* was formerly much ufed as a Pronominal

butive; becauſe they denote the perſons, or things, that make up a number, as taken *ſeparately* and ſingly.

Own, and *ſelf*, in the Plural *ſelves*, are joined to the Poſſeſſives, *my*, *our*, *thy*, *your*, *his* [4], *her*, *their*; as, *my own* hand; *myſelf*, *yurſelves*: both of them expreſſing emphaſis, or oppoſition; as, "I did it *my own ſelf*," that is, and no one elſe: the latter alſo forming the Reciprocal Pronoun; as, "he hurt *himſelf*." *Himſelf*, *themſelves*, ſeem to be uſed in the Nominative Caſe by

Adjective, ſtanding by itſelf: as, "He propoſeth unto God their neceſſities, and they their own requeſts, for relief in *every* of them." Hooker, v. 39, "The corruptions and depravation to which *every* of theſe was ſubject." Swift, Conteſts and Diſſentions. We now commonly ſay, *every one*.

[4] The Poſſeſſives *his*, *mine*, *thine*, may be accounted either Pronominal Adjectives, or Genitive Caſes of the reſpective Pronouns. The form is ambiguous; juſt in the ſame manner as, in the Latin phraſe "*cujus* liber," the word *cujus* may be either the Genitive Caſe of *qui*, or the Nominative Maſculine of the Adjective, *cujus*, *cuja*, *cujum*. So likewiſe, *mei*, *tui*, *ſui*, *noſtri*, *veſtri*, have the ſame form, whether Pronouns, or Pronominal Adjectives.

corruption,

corruption, instead of *his self*, *their selves* [5]: as, "he came *himself*;" "they did it *themselves*;" where *himself*, *themselves*, cannot be in the Objective Case. If this be so, *self* must be, in these instances, not a Pronoun, but a Noun. Thus Dryden uses it:

"What I show,
Thy *self may* freely on thyself bestow."

Ourself, the Plural Pronominal Adjective with the Singular Substantive, is peculiar to the Regal Style.

Own is an Adjective; or perhaps the Participle *own* [6], of the verb *to owe*; to be the right owner of a thing [7].

All Nouns whatever in Grammatical Construction are of the Third Person; ex-

[5] *His self* and *their selves* were formerly in use, even in the Objective Case after a Preposition: "Every of us, each for *his self*, laboured how to recover him." Sidney. "That they would willingly and of *their selves* endeavour to keep a perpetual chastity." Stat. 2 and 3 Ed. VI. ch. 21.

[6] Chaucer has thus expressed it:
"As friendly, as he were his *owen* brother."
Cant. Tales, 1654, edit. 1775. And so in many other places; and, I believe, always in the same manner.

[7] "The Man that *oweth* this girdle." Acts, xxi. 11.

cept when an addreſs is made to a Perſon: then the Noun, (anſwering to what is called the Vocative Caſe in Latin,) is of the Second Perſon.

ADJECTIVE.

AN ADJECTIVE is a word *added to* a Subſtantive to expreſs its quality [8].

In Engliſh the Adjective is not varied on account of Gender, Number or Caſe [9].

[8] Adjectives are very improperly called *Nouns*; for they are not the *Names* of things. The Adjectives *good*, *white*, are applied to the Nouns *man*, *ſnow*, to expreſs the Qualities belonging to thoſe Subjects; but the Names of thoſe Qualities in the Abſtract, (that is, conſidered in themſelves, and without being attributed to any ſubject,) are *goodneſs*, *whiteneſs*; and theſe are Nouns, or Subſtantives.

[9] Some few Pronominal Adjectives muſt here be excepted, as having the Poſſeſſive Caſe; as *one*, *other*, *another*: "By *one's* own choice." Sidney.

"Teach me to feel *another's* woe."

Pope, Univ. Prayer.

And the Adjectives, *former*, and *latter*, may be conſidered as Pronominal, and repreſenting the Nouns, to which they refer; if the phraſe in the following ſentence be allowed to be juſt: "It was happy for the

The only variation, which it admits of, is that of the Degrees of Comparifon.

Qualities for the moft part admit of *more* and *lefs*, or of different degrees: and the words that exprefs fuch Qualities have accordingly proper forms to exprefs different degrees. When a Quality is fimply expreffed without any relation to the fame in a different degree, it is called the Pofitive; as, *wife*, *great*. When it is expreffed with augmentation, or with reference to a lefs degree of the fame, it is called the Comparative; as, *wifer*, *greater*. When it is expreffed as being in the higheft degree of all, it is called the Superlative; as, *wifeft*, *greateft*.

So that the fimple word, or Pofitive, becomes Comparative by adding *r* or *er*; and Superlative by adding *ft*, or *eft*, to the end of it. And the Adverbs *more* and *moft* placed before the Adjective have

ftate, that Fabius continued in the command with Minucius: the *former's* phlegm was a check upon the *latter's* vivacity."

the

the ſame effect; as, *wiſe*, *more wiſe*, *moſt wiſe* [9].

[9] Double Comparatives and Superlatives are improper:

"The Duke of Milan,
And his *more braver* Daughter could controul thee."
Shakeſpear, Tempeſt.

"After the *moſt ſtraiteſt* ſect of our religion I have lived a Phariſee." Acts, xxvi. 5. So likewiſe Adjectives, that have in themſelves a Superlative ſignification, admit not properly the Superlative form ſuperadded: "Whoſoever of you will be *chiefeſt*, ſhall be ſervant of all." Mark, x. 44. "One of the firſt and *chiefeſt* inſtances of prudence." Atterbury, Serm. IV. 10. "While the *extremeſt* parts of the earth were meditating a ſubmiſſion." Ibid. I. 4.

"But firſt and *chiefeſt* with thee bring
Him, that you ſoars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub Contemplation."
Milton, Il Penſeroſo.

"That on the ſea's *extremeſt* border ſtood."
Addiſon's Travels.

But poetry is in poſſeſſion of theſe two improper Superlatives, and may be indulged in the uſe of them.

The Double Superlative *moſt higheſt* is a Phraſe peculiar to the old Vulgar Tranſlation of the Pſalms; where it acquires a ſingular propriety from the Subject to which it is applied, the Supreme Being, who is *higher than the higheſt*.

Mono-

Monoſyllables, for the moſt part, are compared by *er* and *eſt*; and Diſſyllables, by *more* and *moſt*: as, *mild*, *milder*, *mildeſt*; *frugal*, *more frugal*, *moſt frugal*. Diſſyllables ending in *y*, as *happy*, *lovely*; and in *le* after a mute, as *able*, *ample*; or accented on the laſt ſyllable, as *diſcrete*, *polite*; eaſily admit of *er* and *eſt*. Words of more than two ſyllables hardly ever admit of thoſe terminations.

In ſome few words the Superlative is formed by adding the Adverb *moſt* to the end of them; as, *nethermoſt*, *uttermoſt*, or *utmoſt*, *undermoſt*, *uppermoſt*, *foremoſt*.

In Engliſh, as in moſt languages, there are ſome words of very common uſe, (in which the caprice of Cuſtom is apt to get the better of Analogy,) that are irregular in this reſpect: as *good*, *better*, *beſt*; *bad*, *worſe*, *worſt*; *little*, *leſs* [1], *leaſt*; *much*, or

[1] "*Leſſer*, ſays Mr. Johnſon, is a barbarous corruption of *leſs*, formed by the vulgar from the habit of terminating Compariſons in *er*."

"Attend to what a *leſſer* Muſe indites." Addiſon.

many,

many, more, moſt; and a few others. And in other languages, the words irregular in this reſpect are thoſe which expreſs the very ſame ideas with the foregoing.

V E R B.

A VERB is a *word* which ſignifies to be, to do, or to ſuffer.

There are three kinds of Verbs; Active, Paſſive, and Neuter Verbs.

A Verb Active expreſſes an Action, and neceſſarily implies an Agent, and an Object acted upon: as, *to love*; "I love Thomas."

"The tongue is like a race-horſe; which runs the faſter, the *leſſer* weight it carries." Addiſon, Spect. N° 247.

Worſer ſounds much more barbarous, only becauſe it has not been ſo frequently uſed.

"Changed to a *worſer* ſhape thou canſt not be."
Shakeſpear, 1 Hen. VI.

"A dreadful quiet felt, and *worſer* far
Than arms, a ſullen interval of war." Dryden.

The Superlative *leaſt* ought rather to be written without the *a*, being contracted from *leſſeſt*; as Dr. Wallis hath long ago obſerved. The Conjunction, of the ſame ſound, might be written with the *a*, for diſtinction.

A Verb

A Verb Paſſive expreſſes a Paſſion, or a Suffering, or the Receiving of an Action; and neceſſarily implies an Object acted upon, and an Agent by which it is acted upon; as, *to be loved*; "Thomas is loved by me."

So when the Agent takes the lead in the Sentence, the Verb is Active, and is followed by the Object; when the Object takes the lead, the Verb is Paſſive, and is followed by the Agent.

A Verb Neuter expreſſes Being; or a ſtate or condition of being; when the Agent and the Object acted upon coincide, and the event is properly Neither action nor paſſion, but rather ſomething between both: as *I am, I ſleep, I walk*.

The Verb Active is called alſo Tranſitive; becauſe the action *paſſeth over* to the Object, or hath an effect upon ſome other thing: and the Verb Neuter is called Intranſitive; becauſe the effect is confined within the Agent, and doth *not paſs over* to any object [2].

[2] The diſtinction between Verbs abſolutely Neuter, as *to ſleep*, and Verbs Active Intranſitive, as *to*

In

In Engliſh many Verbs are uſed both in an Active and Neuter ſignification, the conſtruction only determining of which *kind* they are.

To the ſignification of the Verb is ſuperadded the deſignation of Perſon, by which it correſponds with the ſeveral Perſonal Pronouns; of Number, by which it correſponds with the Number of the Noun, Singular or Plural; of Time, by which it repreſents the being, action, or paſſion, as Preſent, Paſt, or Future; whether Imperfectly, or Perfectly; that is, whether paſſing in ſuch time, or then finiſhed; and laſtly of Mode, or of the various Manner in which the being, action, or paſſion, is expreſſed.

walk, though founded in nature and truth, is of little uſe in Grammar. Indeed it would rather perplex than aſſiſt the learner: for the difference between Verbs Active and Neuter, as Tranſitive and Intranſitive, is eaſy and obvious: but the difference between Verbs abſolutely Neuter and Intranſitively Active is not always clear. But however theſe latter may differ in nature, the Conſtruction of them both is the ſame: and Grammar is not ſo much concerned with their real, as their Grammatical, properties.

In

In a Verb therefore are to be confidered the Perfon, the Number, the Time, and the Mode.

The Verb in fome parts of it varies its endings, to expref*s*, or agree with, different Perfons of the fame number: as, "I *love*, Thou *loveft*, He *loveth*, or *loves*."

So alfo to exprefs different Numbers of the fame perfon: as, "Thou *loveft*, Ye *love*; He *loveth*, They *love* [3]."

So likewife to exprefs different Times, in which any thing is reprefented as being, acting, or acted upon: as, "I *love*, I *loved*; I *bear*, I *bore*, I have *borne*."

[3] In the Plural Number of the Verb, there is no variation of ending to exprefs the different Perfons; and the three Perfons Plural are the fame alfo with the firft Perfon Singular: moreover in the Prefent Time of the Subjunctive Mode all Perfonal Variation is wholly dropped. Yet is this fcanty provifion of terminations fufficient for all the purpofes of difcourfe, nor does any ambiguity arife from it: the Verb being always attended either with the Noun expreffing the Subject acting or acted upon, or the Pronoun reprefenting it. For which reafon the Plural Termination in *en*, *they loven*, *they weren*, formerly in ufe, was laid afide as unneceffary, and hath long been obfolete.

The

The Mode is the *Manner* of reprefenting the Being, Action, or Paffion. When it is fimply *declared*, or a queftion is afked, in order to obtain a *declaration* concerning it, it is called the Indicative Mode; as, "I *love*; *loveft* thou?" when it is *bidden*, it is called the Imperative; as, "*love* thou:" when it is *fubjoined* as the end or defign, or mentioned under a condition, a fuppofition, or the like, for the moft part depending on fome other Verb, and having a Conjunction before it, it is called the Subjunctive; as, "If I *love*; if thou *love*:" when it is barely expreffed *without any limitation* of perfon or number, it is called the Infinitive; as, "*to love*;" and when it is expreffed in a form in which it may be joined to a Noun as its quality or accident, *partaking* thereby of the nature of an Adjective, it is called the Participle; as, "*loving* [4]."

[4] A Mode is a particular form of the Verb, denoting the *manner* in which a thing is, does, or fuffers: or expreffing an intention of mind concerning fuch being, doing, or fuffering. As far as Grammar

But

But to expreſs the Time of the Verb the Engliſh uſes alſo the aſſiſtance of other Verbs,

is concerned, there are no more Modes in any language, than there are Forms of the Verb appropriated to the denoting of ſuch different manners of repreſentation. For inſtance, the Greeks have a peculiar form of the Verb, by which they expreſs the ſubject, or matter, of a wiſh; which properly conſtitutes an Optative Mode: but the Latins have no ſuch form; the ſubject of a Wiſh in their language is ſubjoined to the Wiſh itſelf either expreſſed or implied, as ſubſequent to it and depending on it: they have therefore no Optative Mode; but what is expreſſed in that Mode in Greek falls properly under the Subjunctive Mode in Latin. For the ſame reaſon, in Engliſh the ſeveral expreſſions of Conditional Will, Poſſibility, Liberty, Obligation, *&c.* come all under the Subjunctive Mode. The mere expreſſion of Will, Poſſibility, Liberty, Obligation, *&c.* belong to the Indicative Mode: it is their Conditionality, their being ſubſequent, and depending upon ſomething preceding, that determines them to the Subjunctive Mode. And in this Grammatical Modal Form, however they may differ in other reſpects Logically, or Metaphyſically, they all agree. That Will, Poſſibility, Liberty, Obligation, *&c.* though expreſſed by the ſame Verbs that are occaſionally uſed as Subjunctive Auxiliaries, may belong to the Indicative Mode, will be apparent from a few examples.

E called

called therefore Auxiliaries, or Helpers: *do*, *be*, *have*, *ſhall*, *will*: as, "I *do* love, I *did*

"Here we *may* reign ſecure."
"Or of th' Eternal co-eternal beam
May I expreſs thee unblam'd?"
"Firm they *might* have ſtood,
Yet fell." Milton.
"What we *would* do,
We *ſhould* do, when we *would*."
Shakeſpear, Hamlet.
"Is this the nature,
Which paſſion *could* not ſhake? whoſe ſolid virtue
The ſhot of accident, or dart of chance,
Could neither raze, nor pierce?" Id. Othello.

Theſe ſentences are all either declarative, or ſimply interrogative; and however expreſſive of Will, Liberty, Poſſibility, or Obligation, yet the Verbs are all of the Indicative Mode.

It ſeems, therefore, that whatever other Metaphyſical Modes there may be in the theory of Univerſal Grammar, there are in Engliſh no other Grammatical Modes than thoſe above deſcribed.

As in Latin the Subjunctive ſupplies the want of an Optative Mode, ſo does it likewiſe in Engliſh with the Auxiliary *may* placed before the Nominative Caſe: as, "Long *may he live!*" Sometimes, chiefly when Almighty God is the ſubject, the Auxiliary is omitted: as, "*The LORD bleſs* thee, and *keep* thee!" Numb. vi. 24. But the phraſe with the Pronoun is obſolete: as, "Unto which *be vouchſafe* to bring us all!" Liturgy.

love;

love; I *am* loved, I *was* loved; I *have* loved, I *have been* loved; I *shall*, or *will*, love, or *be* loved."

The two principal Auxiliaries, *to have*, and *to be*, are thus varied, according to Person, Number, Time, and Mode.

Time is Present, Past, or Future.

TO HAVE.

Indicative Mode.
Present Time.

Person.	Singular	Plural
1.	I have,	We } have.
2.	Thou hast [5],	Ye } have.
3.	He hath, or has [6];	They } have.

That the Participle is a mere Mode of the Verb, is manifest, if our Definition of a Verb be admitted: for it signifies being, doing, or suffering, with the designation of Time superadded. But if the essence of the Verb be made to consist in Affirmation, not only the Participle will be excluded from its place in the Verb, but the Infinitive itself also; which certain ancient Grammarians of great authority held to be alone the genuine Verb, denying that title to all the other Modes. See HERMES, p. 164.

[5] *Thou*, in the Polite, and even the Familiar Style, is disused, and the Plural *You* is employed instead of it: we say, *You have*; not, *Thou hast*. Though

Paſt Time.

1. I had,	We } had.
2. Thou hadſt,	Ye } had.
3. He had;	They } had.

in this caſe we apply *You* to a ſingle Perſon, yet the Verb too muſt agree with it in the Plural Number: it muſt neceſſarily be, *You have*; not, *You haſt*. *You was*, the Second Perſon Plural of the Pronoun placed in agreement with the Firſt or Third Perſon Singular of the Verb, is an enormous ſolecism: and yet Authors of the firſt rank have inadvertently fallen into it. "Knowing that *you was* my old maſter's good friend." Addiſon, Spect. Nº 517. "The account *you was* pleaſed to ſend me." Bentley, Phileleuth. Lipſ. Part II. See the Letter prefixed. "Would to God *you was* within her reach!" Bolingbroke to Swift, Letter 46. "If *you was* here." Ditto, Letter 47. "I am juſt now as well, as when *you was* here." Pope to Swift, P. S. to Letter 56. On the contrary, the Solemn Style admits not of *you* for a ſingle Perſon. This hath led Mr. Pope into a great impropriety in the beginning of his Meſſiah:

"O *Thou* my voice inſpire,
Who *touch'd* Iſaiah's hallow'd lips with fire."

The Solemnity of the Style would not admit of *You* for *Thou* in the Pronoun; nor the meaſure of the Verſe *touchedſt*, or *didſt touch*, in the Verb, as it indiſpenſably ought to be, in the one or the other, of theſe two forms: *You*, who *touched*; or *Thou*, who *touchedſt*, or *didſt touch*.

Future

Future Time.

1. I ſhall, or will	have;	We	ſhall,
2. Thou ſhalt, or wilt [7],		Ye	or will,
3. He ſhall, or will,		They	have.

"What art *thou*, ſpeak, *that* on deſigns unknown,
While others ſleep, thus *range* the camp alone?"
Pope's Iliad, x. 90.

"Accept theſe grateful tears; for thee they flow:
For *thee*, *that* ever *felt* another's woe." Ib. xix. 319.

"Faultleſs *thou dropt* from his unerring ſkill."
Dr. Arbuthnot, Dodſley's Poems, vol. i.

Again:

"Juſt of *thy* word, in every thought ſincere;
Who *knew* no wiſh, but what the world might hear."
Pope, Epitaph.

It ought to be *your* in the firſt line, or *knewest* in the ſecond.

In order to avoid this Grammatical Inconvenience, the two diſtinct forms of *Thou* and *You* are often uſed promiſcuouſly by our modern Poets, in the ſame Poem, in the ſame Paragraph, and even in the ſame Sentence; very inelegantly and improperly:

"Now, now, I ſeize, I claſp *thy* charms;
And now *you* burſt, ah cruel! from my arms."
Pope.

[6] *Hath* properly belongs to the ſerious and ſolemn ſtyle; *has* to the familiar. The ſame may be obſerved of *doth* and *does*.

Imperative Mode.

1. Let me have,	Let us have,
2. Have thou,	Have ye,
or, Do thou have,	or, Do ye have,
3. Let him have;	Let them have.

Subjunctive Mode.

Present Time.

1. I	have;	We	have
2. Thou		Ye	
3. He		They	

Infinitive Mode.

Present, To have: Past, To have had.

"But, confounded with thy art,
Inquires her name, that *has* his heart." Waller.
"Th' unwearied Sun from day to day
Does his Creator's power display." Addison.

The nature of the style, as well as the harmony of the verse, seems to require in these places *hath* and *doth*.

[7] The Auxiliary Verb *will* is always thus formed in the second and third Persons singular: but the Verb *to will*, not being an Auxiliary, is formed regularly in those Persons: I *will*, Thou *willest He willeth*, or *wills*. "Thou, that art the author and bestower of life, canst doubtless restore it also, if thou *will'st*, and when thou *will'st*: but whether thou *will'st* [wilt] please to restore it, or not, that Thou alone knowest." Atterbury, Serm. I. 7.

Participle.

Participle.
Present, Having: Perfect [8], Had:
Past, Having had.

TO BE:

Indicative Mode.
Present Time.

1. I am,	We	are.
2. Thou art,	Ye	
3. He is;	They	
	Or,	
1. I be,	We	be.
2. Thou beest,	Ye	
3. He is [9];	They	

[8] This participle represents the action as complete and finished; and, being subjoined to the Auxiliary *to have*, constitutes the Perfect Time: I call it therefore the Perfect Participle. The same, subjoined to the Auxiliary *to be*, constitutes the Passive Verb; and in that state, or when used without the Auxiliary in a Passive sense, is called the Passive Participle.

[9] "I think it *be* thine indeed; for thou liest in it." Shakespear, Hamlet. *Be*, in the Singular Number of this Time and Mode, especially in the third Person, is obsolete; and is become somewhat antiquated in the Plural.

Paſt Time.

1. I was,	We	were.
2. Thou waſt,	Ye	
3. He was;	They	

Future Time.

1. I ſhall, or will,	be;	We	ſhall, or will, be.
2. Thou ſhalt, or wilt,		Ye	
3. He ſhall, or will,		They	

Imperative Mode.

1. Let me be,	Let us be,
2. Be thou, or, Do thou be,	Be ye, or, Do ye be,
3. Let him be;	Let them be,

Subjunctive Mode.

1. I	be;	We	be.
2. Thou		Ye	
3. He		They	

Paſt Time.

1. I Were,	We	were.
2. Thou wert [1],	Ye	
3. He were;	They	

[1] "Before the ſun,
Before the heav'ns thou *wert*." Milton.
"Remember what thou *wert*." Dryden.
"I knew thou *wert* not ſlow to hear." Addiſon.

Infinitive

Infinitive Mode.

Present, To be: Paſt, To have been.

Participle.

Preſent, Being: Perfect, Been:
Paſt, Having been.

The Verb Active is thus varied according to Perſon, Number, Time, and Mode.

Indicative Mode.
Preſent Time.

Perſon.	Sing.	Plur.	
	1. I love,	We	love.
	2. Thou loveſt.	Ye	love.
	3. He loveth, or loves;	They	love.

"Thou who of old *wert* ſent to Iſrael's court."
Prior.

"All this thou *wert*." Pope.

"Thou, Stella, *wert* no longer young,
When firſt for thee my harp I ſtrung." Swift.

Shall we in deference to theſe great authorities allow *wert* to be the ſame with *waſt*, and common to the Indicative and Subjunctive Mode? or rather abide by the practice of our beſt antient writers; the propriety of the language, which requires, as far as may be, diſtinct forms for different Modes; and the analogy of formation in each Mode; I *was*, Thou *waſt*; I *were*, Thou *wert*? all which conſpire to make *wert* peculiar to the Subjunctive Mode.

Paſt

Paſt Time.

1. I loved,	We	loved.
2. Thou lovedſt,	Ye	
3. He loved;	They	

Future Time.

1. I ſhall, or will,	love;	We	ſhall, or will, love.
2. Thou ſhalt, or wilt,		Ye	
3. He ſhall, or will,		They	

Imperative Mode.

1. Let me love,	Let us love [2],
2. Love thou, or, Do thou love,	Love ye, or, Do ye love,
3. Let him love;	Let them love.

Subjunctive Mode.
Preſent Time.

1. I	love;	We	love.
2. Thou		Ye	
3. He		They	

And,

1. I may	love;	We	may love; and have loved [3].
2. Thou mayſt		Ye	
3. He may		They	

[2] The other form of the firſt Perſon Plural of the Imperative, *love we*, is grown obſolete.

[3] Note, that the Imperfect and Perfect Times are here put together. And it is to be obſerved, that in Paſt

Paſt Time.

1. I might		We	might love;
2. Thou mighteſt	love;	Ye	and
3. He might		They	have loved[3].

And,

I could, ſhould, would; Thou could'ſt, &c. love; and have loved.

Infinitive Mode.

Preſent, To love: Paſt, To have loved.

the Subjunctive Mode, the event being ſpoken of under a condition, or ſuppoſition, or in the form of a wiſh, and therefore as doubtful and contingent, the Verb itſelf in the Preſent, and the Auxiliary both of the Preſent and Paſt Imperfect Times, often carry with them ſomewhat of a Future ſenſe: as, "If he come to-morrow, I may ſpeak to him:"—"if he ſhould, or would come to-morrow, I might, would, could, or ſhould, ſpeak to him." Obſerve alſo, that the Auxiliaries *ſhould* and *would* in the Imperfect Times are uſed to expreſs the Preſent and Future as well as the Paſt, as, "It *is* my deſire, that he *ſhould*, or *would*, come *now*, or *to-morrow*;" as well as, "It *was* my deſire, that he *ſhould*, or *would*, come *yeſterday*." So that in this Mode the preciſe Time of the Verb is very much determined by the nature and drift of the Sentence.

Participle.

Participle.

Preſent, Loving: Perfect, Loved:
Paſt, Having loved.

But in diſcourſe we have often occaſion to ſpeak of Time, not only as Preſent, Paſt, and Future, at large and indeterminately; but alſo as ſuch with ſome particular diſtinction and limitation; that is, as paſſing, or finiſhed; as imperfect, or perfect. This will beſt be ſeen in an example of a Verb laid out and diſtributed according to theſe diſtinctions of Time.

Indefinite, or Undetermined,
Time:

Preſent,	Paſt,	Future,
I love;	I loved;	I ſhall love.

Definite, or Determined,
Time:

Preſent Imperfect:	I am (now) loving.
Preſent Perfect:	I have (now) loved.
Paſt Imperfect:	I was (then) loving.
Paſt Perfect:	I had (then) loved.
Future Imperfect;	I ſhall (then) be loving.
Future Perfect:	I ſhall (then) have loved.

It

It is needleſs here to ſet down at large the ſeveral Variations of the Definite Times, as they conſiſt only in the proper Variations of the Auxiliary, joined to the Preſent or Perfect Participle; which have been already given.

To expreſs the Preſent and Paſt Imperfect of the Active and Neuter Verb, the Auxiliary *do* is ſometimes uſed: I *do* (now) love; I *did* (then) love.

Thus, with very little variation of the principal Verb, the ſeveral circumſtances of Mode and Time are clearly expreſſed by the help of the Auxiliaries, *be*, *have*, *do*, *let*, *may*, *can*, *ſhall*, *will*.

The peculiar force of the ſeveral Auxiliaries is to be obſerved. *Do* and *did* mark the Action itſelf, or the Time of it [4],

[4] "Perdition catch my ſoul
But I *do* love thee!"
"This to me
In dreadful ſecrecy impart they *did*." Shakeſpear.
"Die he certainly *did*." Sherlock, Vol. I. Diſ. 7.
"Yes, I *did* love her;" that is, at that time, or once: intimating a negation, or doubt, of preſent love.

with

with greater force and diſtinction. They are alſo of frequent and almoſt neceſſary uſe in Interrogative and Negative Sentences. They ſometimes alſo ſupply the place of another Verb, and make the repetition of it, in the ſame or a ſubſequent ſentence, unneceſſary: as,

"He *loves* not plays,
As thou *doſt*, Anthony."

Shakeſpear, Jul. Cæſ.

Let does not only expreſs permiſſion; but praying, exhorting, commanding. *May* and *might* expreſs the poſſibility or liberty of doing a thing; *can* and *could*, the power. *Muſt* is ſometimes called in for a helper, and denotes neceſſity. *Will*, in the firſt Perſon ſingular and plural, promiſes or threatens; in the ſecond and third Perſons, only foretells: *ſhall*, on the contrary, in the firſt Perſon, ſimply foretells; in the ſecond

"The Lord called Samuel; and he ran unto Eli, and ſaid, Here am I, for thou *calledſt* me.—And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here am I, for thou *didſt* call me." 1 Sam. iii. 4—6.

and

and third Persons, promises, commands, or threatens [5]. But this must be understood of Explicative Sentences; for when the Sentence is Interrogative, just the reverse for the most part takes place: Thus, "I *shall* go; you *will* go;" express event only; but, "*will* you go?" imports intention; and "*shall* I go?" refers to the will of another. But again "he *shall* go," and "*shall* he go?" both imply will, expressing or referring to a command. *Would* primarily denotes inclination of will; and *should*, obligation: but they both vary their import, and are often used to express simple event.

Do and *have* make the Present Time; *did*, *had* [6], the Past; *shall*, *will*, the Fu-

[5] This distinction was not observed formerly as to the word *shall*, which was used in the Second and Third Persons to express simply the Event. So likewise *should* was used, where we now make use of *would*. See the Vulgar Translation of the Bible.

[6] It has been very rightly observed, that the Verb *had*, in the common phrase, *I had rather*, is not properly used, either as an Active or as an Auxiliary

ture:

ture: *let* is employed in forming the Imperative Mode; *may*, *might*, *could*, *would*, *should*, in forming the Subjunctive. The Preposition *to*, placed before the Verb, makes the Infinitive Mode [7]. *Have*,

Verb; that, being in the Past time, it cannot in this case be properly expressive of time Present; and that it is by no means reducible to any Grammatical construction. In truth, it seems to have arisen from a mere mistake, in resolving the familiar and ambiguous abbreviation, *I'd rather*, into I *had rather*, instead of *I would rather*; which latter is the regular, analogous, and proper expression. See Two Grammatical Essays, London, 1768. Essay 1.

[7] Bishop Wilkins gives the following elegant investigation of the Modes, in his *Real Character*, Part III. Chap. 5.

"To shew in what manner the subject is to be joined with his Predicate, the Copula between them is affected with a Particle; which, from the use of it, is called *Modus*, the manner or *Mode*.

Now the Subject and Predicate may be joined together either *Simply*, or with some kind of *Limitation*; and accordingly these Modes are Primary, or Secondary.

The Primary Modes are called by Grammarians Indicative, and Imperative.

When the matter is declared to be so, or at least when it seems in the Speaker's power to have it be so, as the

through

through its ſeveral Modes and Times, is placed only before the Perfect Participle;

bare Union of Subject and Predicate would import; then the Copula is nakedly expreſſed without any variation: and this manner of expreſſing it is called the Indicative Mode.

When it is neither declared to be ſo, nor ſeems to be immediately in the Speaker's power to have it ſo; then he can do no more in words, but make out the expreſſion of his will to him that hath the thing in his power: namely, to

	Superior,		Petition,	
his	Equal,	by	Perſuaſion,	And the
	Inferior,		Command.	

manner of theſe affecting the Copula, (Be it ſo, or let it be ſo,) is called the Imperative Mode; of which there are theſe three varieties, very fit to be diſtinctly provided for. As for that other uſe of the Imperative Mode, when it ſignifies *Permiſſion:* this may be ſufficiently expreſſed by the *Secondary Mode* of *Liberty*; You *may* do it.

The Secondary Modes are ſuch, as, when the Copula is affected with any of them, make the Sentence to be (as Logicians call it) a *Modal Propoſition.*

This happens, when the matter in diſcourſe, namely the being or doing, or ſuffering of a thing, is conſidered, not *ſimply by itſelf,* but *gradually in its cauſes*; from which it proceeds either *contingently,* or *neceſſarily.*

and *be*, in like manner, before the Present and Passive Participles: the rest only before the Verb, or another Auxiliary, in its Primary form.

Then a thing seems to be left as *Contingent*, when the Speaker expresses only the *Possibility* of it or his own *Liberty* to it.

1. The *Possibility* of a thing depends upon the power of its cause; and may be expressed,

when	*Absolute,* *Conditional,*	by the Particle	*Can;* *Could.*

2. The *Liberty* of a thing depends upon a freedom from all obstacles either within or without, and is usually expressed in our language,

when	*Absolute,* *Conditional,*	by the Particle	*May;* *Might.*

Then a thing seems to be of *Necessity*, when the Speaker expresseth the resolution of his own *Will* or some other *Obligation* upon him from without.

3. The *Inclination of the Will* is expressed,

if	*Absolute,* *Conditional,*	by the Particle	*Will;* *Would.*

4. The Necessity of a thing from some *external Obligation*, whether *Natural* or *Moral*, which we call Duty, is expressed,

if	*Absolute,* *Conditional,*	by the Particle	*Must, ought, shall;* *Must, ought, should.*

See also HERMES, Book I. Chap. viii.

When

When an Auxiliary is joined to the Verb, the Auxiliary goes through all the variations of Person and Number; and the Verb itself continues invariably the same. When there are two or more Auxiliaries joined to the Verb, the first of them only is varied according to Person and Number. The Auxiliary *must* admits of no variation.

The Passive Verb is only the Participle Passive, (which for the most part is the same with the Indefinite Past Time Active, and always the same with the Perfect Participle,) joined to the Auxiliary Verb *to be*, through all its Variations: as, "I *am loved*; I *was loved*; I *have been loved*; I *shall be loved:*" and so on, through all the Persons, the Numbers, the Times, and the Modes.

The Neuter Verb is varied like the Active; but, having somewhat of the Nature of the Passive, admits in many instances of the Passive form, retaining still the Neuter signification; chiefly in such Verbs, as

ſignify ſome ſort of motion, or change of place or condition: as, "I *am come*; I *was gone*; I *am grown*; I *was fallen* [8]." The

[8] I doubt much of the propriety of the following examples: "The rules of our holy religion, from which we *are* infinitely *ſwerved*." Tillotſon, Vol. I. Serm. 27. "The whole obligation of that law and covenant, which God made with the Jews, *was* alſo *ceaſed*." Ib. Vol. II. Serm. 52. "Whoſe number *was* now *amounted* to three hundred." Swift, Conteſts and Diſſenſions, Chap. 3. "This Mareſchal, upon ſome diſcontent, *was entered* into a conſpiracy againſt his maſter." Addiſon, Freeholder, N° 31. "At the end of a Campaign, when half the men *are deſerted* or killed." Addiſon, Tatler, N° 42. Neuter Verbs are ſometimes employed very improperly as Actives; "Go, *flee thee* away into the land of Judah." Amos, viii. 12. "I think it by no means a fit and decent thing to *vie Charities*, and erect the reputation of one upon the ruins of another." Atterbury, Serm. I. 2. "So many learned men, that have ſpent their whole time and pains to *agree* the Sacred with the Profane Chronology." Sir William Temple, Works, Fol. Vol. I. p. 295.

"How would *the Gods my* righteous *toils ſucceed?*"
Pope, Odyſſ. xiv. 447.

— "If *Jove this arm ſucceed*." Ibid. xxi. 219.

And Active Verbs are as improperly made Neuter, as, "I muſt *premiſe* with three circumſtances." Swift,

Verb

Verb *am, was,* in this case precisely defines the Time of the action or event, but does not change the nature of it; the Passive form still expressing, not properly a Passion, but only a state or condition of Being.

IRREGULAR VERBS.

IN English both the Past Time Active and the Participle Perfect, or Passive, are formed by adding to the Verb *ed*; or *d* only, when the Verb ends in *e*: as, "*turn, turned*; *love, loved.*" The Verbs that vary from this rule, in either or in both cases, are esteemed Irregular.

The nature of our language, the Accent and Pronunciation of it, inclines us to contract even all our Regular Verbs: thus *loved, turned,* are commonly pronounced in one syllable, *lov'd, turn'd:* and the second Person, which was originally in three sylla-

Q. Anne's Late Ministry, Chap. 2. "Those that think to *ingratiate* with him by calumniating me." Bentley, Dissert. on Phalaris, p. 519.

bles, *lovedeſt*, *turnedeſt*, is become a diſſyllable, *lovedſt*, *turnedſt*: for as we generally throw the accent as far back as poſſible towards the firſt part of the word, (in ſome even to the fourth ſyllable from the end,) the ſtreſs being laid on the firſt ſyllables, the reſt are pronounced in a lower tone, more rapidly and indiſtinctly; and ſo are often either wholly dropped, or blended into one another.

It ſometimes happens alſo, that the word, which ariſes from a regular change, does not ſound eaſily or agreeably; ſometimes by the rapidity of our pronunciation the vowels are ſhortened or loſt; and the conſonants, which are thrown together, do not eaſily coaleſce with one another, and are therefore changed into others of the ſame organ, or of a kindred ſpecies. This occaſions a further deviation from the regular form: thus *loveth*, *turneth*, are contracted into *lov'th*, *turn'th*, and theſe for eaſier pronunciation immediately become *loves*, *turns*.

Verbs.

Verbs ending in *ch*, *ck*, *p*, *x*, *ll*, *ſs*, in the Paſt Time Active, and the Participle Perfect or Paſſive, admit the change of *ed* into *t*; as, [9] *ſnatcht*, *checkt*, *ſnapt*, *mixt*, dropping alſo one of the double letters, *dwelt*, *paſt*; for *ſnatched*, *checked*, *ſnapped*, *mixed*, *dwelled*, *paſſed*: thoſe that end in *l*, *m*, *n*, *p*, after a diphthong, moreover ſhorten the diphthong, or change it into a ſingle ſhort vowel; as, *dealt*, *dreamt*, *meant*, *felt*, *ſlept*, &c. all for the ſame reaſon; from the quickneſs of the pronunciation, and becauſe the *d* after a ſhort vowel will not eaſily coaleſce with the preceding conſonant. Thoſe that end in *ve* change alſo *v* into *f*; as, *bereave*, *bereft*; *leave*, *left*; becauſe likewiſe *v* after a ſhort vowel will not eaſily coaleſce with *t*.

All theſe, of which I have hitherto given examples, are conſidered not as Irregular,

[9] Some of theſe Contractions are harſh and diſagreeable: and it were better, if they were avoided and diſuſed: but they prevail in common diſcourſe, and are admitted into Poetry; which latter indeed cannot well do without them.

 but

but as Contracted only: in most of them the Intire as well as the Contracted form is used; and the Intire form is generally to be preferred to the Contracted.

The formation of Verbs in English, both Regular and Irregular, is derived from the Saxon.

The Irregular Verbs in English are all Monosyllables, unless compounded; and they are for the most part the same words which are Irregular Verbs in the Saxon.

As all our Regular Verbs are subject to some kind of Contraction; so the first Class of Irregulars is of those, that become so from the same cause.

I.

Irregulars by Contraction.

Some Verbs ending in *d* or *t* have the Present, the Past Time, and the Participle Perfect and Passive, all alike, without any variation: as, beat, burst [1],

[1] These two have also *beaten* and *bursten* in the Participle; and in that form they belong to the Third Class of Irregulars.

caſt [2], coſt, cut, heat * [3], hit, hurt, knit, let, lift *, light * [4], put, quit *, read [5], rent, rid, ſet, ſhed, ſhred, ſhut, ſlit, ſplit [6], ſpread, thruſt, wet *.

[2] Shakeſpear uſes the Participle in the Regular Form:

"And when the mind is quicken'd, out of doubt
The organs, tho' defunct and dead before,
Break up their drowſe grave, and newly move
With *caſted* ſlough, and freſh celerity." Hen. V.

[3] "He commanded, that they ſhould heat the furnace one ſeven times more than it was wont to be *heat*." Dan. iii. 19.

The Verbs marked thus *, throughout the three Claſſes of Irregulars, have the Regular as well as the Irregular form in uſe.

[4] This Verb in the Paſt Time and Participle is pronounced ſhort, *light* or *lit*: but the Regular form is preferable, and prevails moſt in writing.

[5] This Verb in the Paſt Time and Participle is pronounced ſhort: *read*, *red*, *red*; like *lead*, *led*, *led*; and perhaps ought to be written in this manner: our antient writers ſpelt it *redde*.

[6] Shakeſpear uſes the Participle in the Regular Form:

"That ſelf hand,
Which writ his honour in the acts it did,
Hath, with the courage which the heart did lend it,
Splitted the heart itſelf." Ant. and Cleop.

These

Theſe are Contractions from *heated*, *burſted*, *caſted*, &c.; becauſe of the diſagreeable ſound of the ſyllable *ed* after *d* or *t* [7].

Others in the Paſt Time, and Participle Perfect and Paſſive, vary a little from the Preſent, by ſhortening the diphthong, or changing the *d* into *t*; as, lead, led; ſweat, ſwet * [8]; meet, met; bleed, bled; breed, bred; feed, fed; ſpeed, ſped; bend, bent *; lend, lent; rend, rent; ſend, ſent;

[7] They follow the Saxon rule: "Verbs which in the Infinitive end in *dan* or *tan*," (that is, in Engliſh, *d* and *t*; for *an* is only the Characteriſtic termination of the Saxon Infinitive;) "in the Preterit and Participle Preterit commonly, for the ſake of better ſound, throw away the final *ed*; as, *beot*, *afed*, (both in the Preterit and Participle Preterit) for *beoted*, *afeded*; from *beotan*, *afedan*." Hickes, Grammat. Saxon. cap. iv. So the ſame Verbs in Engliſh, *beat*, *fed*, inſtead of *beated*, *feeded*.

[8] "How the drudging goblin *ſwet*."

Milton, Allegro.

Shakeſpear uſes *ſweaten*, as the Participle of this Verb:

"Greaſe, that's *ſweaten*

From the murtherer's gibbet throw." Macbeth.

In this form it belongs to the Third Claſs of Irregulars.

ſpend,

ſpend, ſpent; build, built *; geld, gelt; gild, gilt *; gird, girt *; loſe, loſt.

Others not ending in *d* or *t* are formed by Contraction; have, *had*, for *haved*; make, *made*, for *maked*; flee, *fled*, for *flee-ed*; ſhoe, *ſhod*, for *ſhoe-ed*.

The following, beſide the Contraction, change alſo the Vowel; ſell, ſold; tell, told; clothe, clad *.

Stand, ſtood; and dare, durſt, (which in the Participle hath regularly *dared*,) are directly from the Saxon, *ſtandan, ſtod*; *dyrran, dorſte*.

II.

Irregulars in *ght*.

The Irregulars of the Second Claſs end in *ght*, both in the Paſt Time and Participle; and change the vowel or diphthong into *au* or *ou*: they are taken from the Saxon, in which the termination is *hte*.

		Saxon.	
Bring,	brought:	Bringan,	brohte.
Buy,	bought:	Bycgean,	bohte.

Catch,

		Saxon.	
Catch,	caught:		
Fight,	fought[1]:	Feotan,	fuht.
Teach,	taught:	Tæchan,	tæhte.
Think,	thought:	Thencan,	thohte.
Seek,	ſought:	Secan,	ſohte.
Work,	wrought:	Weorcan,	worhte.

Fraught ſeems rather to be an Adjective than the Participle of the Verb to *freight*, which has regularly *freighted*. *Raught* from *reach* is obſolete.

III.

Irregulars in *en*.

The Irregulars of the Third Claſs form the Paſt Time by changing the vowel or diphthong of the Preſent; and the Parti-

[1] "As in this glorious and well-*foughten* field
We kept together in our chivalry."
Shakeſpear, Hen. V.

On the *foughten* field
Michael, and his Angels, prevalent,
Encamping, plac'd in guard their watches round."
Milton, P. L. VI. 410.

This Participle ſeems not agreeable to the Analogy of derivation, which obtains in this Claſs of Verbs.

ciple

ciple Perfect and Passive, by adding the termination *en*; beside, for the most part, the change of the vowel or diphthong. These also derive their formation in both parts from the Saxon.

Present.		Past.	Participle.
a changed into *e*.			
Fall,		fell,	fallen.
a	into	*o*.	
Awake,		awoke *,	[awaked.]
a	into	*oo*.	
Forsake,		forsook,	forsaken.
Shake,		shook,	shaken [2].
Take,		took,	taken.
aw	into	*ew*.	
Draw,		drew,	drawn [3].
ay	into	*ew*.	
Slay,		slew,	slayn [3].

[2] "A sly and constant knave, not to be *shak'd*?"
Shakespear, Cymb.

"*Wert* thou some star, that from the ruin'd roof
Of *shak'd* Olympus by mischance didst fall."
Milton's Poems.

The Regular form of the Participle in these places is improper.

[3] When *en* follows a Vowel or Liquid, the *e* is

s

e into	*a* or *o*,	*o*.
Get,	gat, or got,	gotten.
Help,	[helped (4,)]	holpen*.
Melt,	[melted,]	molten*.
Swell,	[ſwelled,]	ſwollen*.
ea into	*a* or *o*.	
Eat,	ate,	eaten.
	o	*o*.
Bear,	bare, or bore.	born.
Break,	brake, or broke.	broken.
Cleave,	clave, or clove*,	cloven, or cleft.
Speak,	ſpake, or ſpoke,	ſpoken.
Swear,	ſware, or ſwore,	ſworn.
Tear,	tare, or tore,	torn.
Wear,	ware, or wore,	worn.
Heave,	hove*,	hoven*.
Shear,	ſhore,	ſhorn.
Steal,	ſtole,	ſtolen, or ſtoln.
Tread,	trode,	trodden.
Weave,	wove,	woven.
ee into	*o*,	*e*.
Creep,	crope*,	[creeped, or crept.]

dropped: ſo *drawn*, *ſlayn*, (or *ſlain*,) are inſtead of *drawen*, *ſlayen*; ſo likewiſe *known*, *born*, are for *knowen*, *boren*, in the Saxon *cnawen*, *boren*: and ſo of the reſt.

[4] The antient Irregular form *holpe* is ſtill uſed in converſation.

Freeze

Freeze,	froze,	frozen.
Seethe,	ſod,	ſodden.
ee into	*aw*.	
See,	ſaw,	ſeen.
i long into *i*	ſhort,	*i* ſhort.
Bite,	bit,	bitten.
Chide,	chid [5].	chidden.
Hide,	hid,	hidden.
Slide,	ſlid,	ſlidden.
i long into	*o*,	*i* ſhort.
Abide,	abode.	
Climb,	clomb,	[climbed.]
Drive,	drove,	driven.
Ride,	rode,	ridden.
Riſe,	roſe [6],	riſen.
Shine,	ſhone *,	[ſhined].
Shrive,	ſhrove,	ſhriven.
Smite,	ſmote,	ſmitten.
Stride,	ſtrode,	ſtridden.

[5] " Jacob *chode* with Laban." Gen. xxxi. 36. Num. xx. 3.

[6] *Riſe*, with *i* ſhort, hath been improperly uſed as the Paſt Time of this Verb: " That form of the firſt or primigenial earth, which *riſe* immediately out of Chaos, was not the ſame, nor like to that of the preſent earth." Burnet, Theory of the Earth, B. I. Chap. iv. " If we hold faſt to that ſcripture concluſion, that all mankind *riſe* from one head." Ibid. B. II. Chap. vii.

Strive,

Strive,	ſtrove *,	ſtriven.
Thrive,	throve [7],	thriven.
Write [8,]	wrote,	written.
i long into *u*,		*i* ſhort
Strike,	ſtruck,	ſtricken, or ſtrucken.
i ſhort into *a*.		
Bid,	bade,	bidden.
Give,	gave,	given.
Sit [9],	ſat,	ſitten.

[7] Mr. Pope has uſed the Regular form of the Paſt Time of this Verb:

> " In the fat age of pleaſure, wealth, and eaſe,
> Sprung the rank weed, and *thriv'd* with large increaſe."
> Eſſay on Crit.

[8] This Verb is alſo formed like thoſe of *i* long into *i* ſhort, Write, writ, written: and by contraction *writ* in the Participle; but, I think, improperly.

[9] Frequent miſtakes are made in the formation of the Participle of this Verb. The analogy plainly requires *ſitten*; which was formerly in uſe: " The army having *ſitten* there ſo long."—" Which was enough to make him ſtir, that would not have *ſitten* ſtill, though Hannibal had been quiet." Raleigh. " That no Parliament ſhould be diſſolved, till it had *ſitten* five months." Hobbes, Hiſt. of Civil Wars, p. 257. But it is now almoſt wholly diſuſed, the form of the Paſt Time *ſat* having taken its place. " The court *was ſat*, before Sir Roger came." Addiſon, Spect. N° 122. See alſo Tatler, N° 253, and 265.

Spit,

Spit, ſpat, ſpitten.

i ſhort into *u*.

Dig, dug *, [digged.]

ie into *ay*.

Lie [1], lay, lien, or lain.

Dr. Middleton hath, with great propriety, reſtored the true Participle —"To have *ſitten* on the heads of the Apoſtles: to have *ſitten* upon each of them." Works, Vol. II. p. 30. "Bleſſed is the man,—that hath not *ſat* in the ſeat of the ſcornful." Pſal. i. 1. The old Editions have *ſit*; which may be perhaps allowed, as a Contraction of *ſitten*. "And when he was *ſet*, his diſciples came unto him," καθισαντος αυτου, Mat. v. 1. —"who is *ſet* on the right hand,"—"and is *ſet* down at the right hand of the throne of God:" in both places εκαθισεν, Heb. viii. 1. & xii. 2. (ſee alſo Matt. xxvii. 19. Luke, xxii. 55. John, xiii. 12. Rev. iii. 21.) *Set* can be no part of the Verb *to ſit*. If it belong to the Verb *to ſet*, the Tranſlation in theſe paſſages is wrong: for *to ſet*, ſignifies *to place*, but without any deſignation of the poſture of the perſon placed; which is a circumſtance of importance expreſſed by the original.

[1] This Neuter Verb is frequently confounded with the Verb Active *to lay*, [that is to *put* or *place*;] which is Regular, and has in the Paſt Time and Participle *layed* or *laid*.

"For him, thro' hoſtile camps I bent my way;
For him, thus proſtrate at thy feet I *lay*:
Large gifts proportion'd to thy wrath I bear."

Pope, Iliad xxiv 622.

o into	*e.*	
Hold,	held,	holden.
o into	*i.*	
Do,	did,	done, i.e. doen.
oo into	*o.*	
Choose,	chose,	chosen.
ow into	*ew.*	
Blow,	blew,	blown.
Crow,	crew;	[crowed.]
Grow,	grew,	grown.
Know,	knew,	known,
Throw,	threw,	thrown.
y into	*ew,*	*ew.*
Fly [2],	flew,	flown [3].

Here *lay* is evidently used for the Present Time, instead of *lie*. "Before they *were laid* down." Josh. ii. 8. "And he *was laid* down." 2 Sam. xiii. 8. It ought to be, *had lien*, or *lain* down. See also Ruth, iii. 7. 1 Sam. iii. 2, 3. 1 Kings, xix. 6. xxi. 4.

[2] That is, as a bird, *volare*; whereas *to flee* signifies *fugere*, as from an enemy. So in the Saxon and German, *fleogan*, *fliegan*, *volare*; *fleon*, *fliehen*, *fugere*. This seems to be the proper distinction between *to fly*, and *to flee*; which in the Present Times are very often confounded. Our Translation of the Bible is not quite free from this mistake. It hath *flee* for *volare*, in perhaps seven or eight places out of a great number; but never *fly* for *fugere*.

The following are Irregular only in the Participle; and that without changing the vowel.

Bake,	[baked,]	baken*.
Fold,	[folded,]	folden * [4].
Grave,	[graved,]	graven *.
Hew,	[hewed,]	hewen, or hewn *.
Lade,	[laded,]	laden.
Load,	[loaded,]	loaden *.
Mow,	[mowed,]	mown *.
Owe,	[owed, or ought,]	owen *.
Rive,	[rived,]	riven.
Saw,	[ſawed,]	ſawn *.
Shape,	[ſhaped,]	ſhapen *.
Shave,	[ſhaved,]	ſhaven *.

[3] "For rhyme in Greece or Rome was never known,
Till by barbarian deluges *o'erflown.*"
Roſcommon, Eſſay.

"Do not the Nile and the Niger make yearly inundations in our days, as they have formerly done? and are not the countries ſo *overflown* ſtill ſituate between the tropicks?" Bentley's Sermons.

"Thus oft by mariners are ſhown
Earl Godwin's caſtles *overflown.*" Swift.

Here the Participle of the Irregular Verb *to fly*, is confounded with that of the Regular Verb, *to flow.* It ought to be in all theſe places *overflowed.*

[4] "While they be *folden* together as thorns." Nahum, i. 10.

 Shew,

Shew,	[ſhewed,]	ſhewn *.
or		
Show,	[ſhowed,]	ſhown.
Sow,	[ſowed,]	ſown *.
Straw, -ew, or -ow,	[ſtrawed, &c.],	ſtrown *.
Waſh,	[waſhed,]	waſhen * [5].
Wax,	[waxed,]	waxen *.
Wreath,	[wreathed,]	wreathen.
Writhe,	[writhed,]	writhen.

Some Verbs, which change *i* ſhort into *a* or *u*, and *i* long into *ou*, have dropped the termination *en* in the Participle.

i ſhort into *a* or *u*,			*u*.
Begin,	began,		begun.
Cling,	clang,	or clung,	clung.
Drink,	drank,		drunk, or drunken.
Fling,	flung,		flung.
Ring,	rang,	or rung,	rung.
Shrink,	ſhrank,	or ſhrunk,	ſhrunk.
Sing,	ſang,	or ſung,	ſung.
Sink,	ſank,	or ſunk,	ſunk.
Sling,	ſlang,	or ſlung,	ſlung.
Slink,	ſlunk,		ſlunk.
Spin,	ſpan,	or ſpun,	ſpun.
Spring,	ſprang,	or ſprung,	ſprung.

[5] "With *unwaſhen* hands." Mark, vii. 2. 5.

Sting,

Sting,	ſtung,		ſtung.
Stink,	ſtank,	or ſtunk,	ſtunk.
String,	ſtrung,		ſtrung.
Swim,	ſwam,	or ſwum,	ſwum.
Swing,	ſwung,		ſwung.
Wring,	wrung,		wrung.

In many of the foregoing, the original and analogical form of the Paſt Time in *a*, which diſtinguiſhed it from the Participle, is grown quite obſolete.

i long into *ou*,		*ou*.
Bind,	bound,	bound, or bounden.
Find,	found,	found.
Grind,	ground,	ground.
Wind,	wound,	wound.

That all theſe had originally the termination *en* in the Participle, is plain from the following conſiderations. *Drink* and *bind* ſtill retain it; *drunken*, *bounden*; from the Saxon, *druncen*, *bunden*: and the reſt are manifeſtly of the ſame analogy with theſe. *Begonnen*, *ſonken*, and *founden*, are uſed by Chaucer: and ſome others of them appear

 in

in their proper ſhape in the Saxon; *ſcruncen, ſpunnen, ſprungen, ſtungen, wunden.* As likewiſe in the German, which is only another offspring of the Saxon: *begunnen, geklungen, getruncken, geſungen, geſuncken, geſpunnen, geſprungen, geſtunken, geſchwommen, geſchwungen.*

The following ſeem to have loſt the *en* of the Participle in the ſame manner:

Hang [6]	hung *,	hung*.
Shoot,	ſhot,	ſhot.
Stick,	ſtuck,	ſtuck.
Come,	came,	come.
Run,	ran,	run.
Win,	won,	won.

Hangen, and *ſcoten*, are the Saxon originals of the two firſt Participles; the latter of which is likewiſe ſtill in uſe in its

[6] This Verb, when Active, may perhaps be moſt properly uſed in the Regular form; when Neuter, in the Irregular. But in the Active ſenſe of *furniſhing a room with draperies* the Irregular form prevails. The Vulgar Tranſlation of the Bible uſes only the Regular form.

firſt

firſt form in one phraſe: a *ſhotten* herring. *Stuck* ſeems to be a contraction from *ſtucken*, as *ſtruck* is now in uſe for *ſtrucken*. Chaucer hath *comen* and *wonnen*: *becommen* is even uſed by Lord Bacon [7]. And moſt of them ſtill ſubſiſt intire in the German; *gehangen*, *kommen*, *gerunnen*, *gewonnen*.

To this third Claſs belong the Defective Verbs, Be, been; and Go, gone; i. e. goen.

From this Diſtribution and account of the Irregular Verbs, if it be juſt, it appears, that originally there was no exception from the Rule, That the Participle Preterit, or Paſſive, in Engliſh, ends in *d*, *t*, or *n*. The firſt form included all the Regular Verbs; and thoſe, which are become Irregular by Contraction, ending in *t*. To the ſecond properly belonged only thoſe which end in *ght*, from the Saxon Irregulars in *hte*. To the third, thoſe from the Saxon Irregulars in *en*; which have ſtill, or had originally, the ſame termination.

[7] Eſſay xxix.

 The

The ſame Rule affords a proper foundation for a diviſion of all the Engliſh Verbs into Three Conjugations; or Claſſes of Verbs, diſtinguiſhed one from another by a peculiar formation, in ſome principal part of the Verbs belonging to each: of which Conjugations reſpectively the three different Terminations of the Participle might be the Characteriſtics. Such of the contracted Verbs, as have their Participles now ending in *t*, might perhaps be beſt reduced to the firſt Conjugation to which they naturally and originally belonged; and they ſeem to be of a very different analogy from thoſe in *ght*. But as the Verbs of the firſt Conjugation would ſo greatly exceed in number thoſe of both the others, which together make but about 117 [8]; and as thoſe of the third Conjugation are ſo various in their

[8] The whole number of Verbs in the Engliſh language, Regular and Irregular, Simple and Compounded, taken together, is about 4300. See, in Dr. Ward's Eſſays on the Engliſh Language, the Catalogue of Engliſh Verbs. The whole number of Irregular Verbs, the Defective included, is about 177.

form,

form, and incapable of being reduced to one plain rule; it ſeems better in practice to conſider the firſt in *ed* as the only Regular form, and the others as deviations from it; after the example of the Saxon and German Grammarians.

To the Irregular Verbs are to be added the Defective; which are not only for the moſt part Irregular, but are alſo wanting in ſome of their parts. They are in general words of moſt frequent and vulgar uſe; in which Cuſtom is apt to get the better of Analogy. Such are the Auxiliary Verbs; moſt of which are of this number. They are in uſe only in ſome of their Times and Modes; and ſome of them are a Compoſition of Times of ſeveral Defective Verbs having the ſame Signification.

Preſent.	Paſt.	Participle.
Am,	was,	been.
Can,	could.	
Go,	went,	gone.
May,	might.	
Muſt.		

Quoth,	quoth.
Shall,	ſhould.
Weet, wit, or	wot; wot.
Will,	would.
Wis,	wiſt.

There are not in Engliſh ſo many as a Hundred Verbs, (being only the chief part, but not all, of the Irregulars of the Third Claſs,) which have a diſtinct and different form for the Paſt Time Active and the Participle Perfect or Paſſive. The general bent and turn of the language is towards the other form; which makes the Paſt Time and the Participle the ſame. This general inclination and tendency of the language ſeems to have given occaſion to the introducing of a very great Corruption: by which the form of the Paſt Time is confounded with that of the Participle in theſe Verbs, few in proportion, which have them quite different from one another. This confuſion prevails greatly in common diſcourſe, and is too much authoriſed by the example of ſome of our beſt

best Writers [9]. Thus it is said, *He begun*, for *he began*; *he run*, for *he ran*; *he drunk*,

[9] "He would *have spoke*."
Milton, P. L. x. 517.

"Words *interwove* with sighs found out their way."
P. L. i. 621.

"Those kings and potentates who *have strove*."
Eiconoclast. xvii.

"And to his faithful servant *hath* in place
Bore witness gloriously." Sam. Ag. ver. 1752.

"And envious darkness, ere they could return,
Had stole them from me." Comus, ver. 195.

Here it is observable, that the Author's MS. and the first Edition have it *stolne*.

"And in triumph *had rode*." P. R. iii. 36.

"I *have chose*
This perfect man." P. R. i. 165.

"The fragrant brier *was wove* between."
Dryden, Fables.

"I will scarce think you *have swam* in a Gondola."
Shakespear, As you like it.

"Then finish what you *have began*;
But scribble faster if you can."
Dryden, Poems, Vol. II. p. 172.

"And now the years a numerous train *have ran*;
The blooming boy is ripen'd into man."
Pope's Odyss. xi. 555.

Which I *had* no sooner *drank*, *but* I found a pimple rising in my forehead." Addison, Tatler, N° 131.

for

for *he drank:* the Participle being ufed inftead of the Paft Time. And much more

" *Have fprang*" Atterbury, Serm. I. 4. " *had fpake —had began*—"—Clarendon, Contin. Hift. p. 40. and 120. " The men *begun* to embellifh themfelves." Addifon, Spect. N° 434.

" Rapt into future times the bard *began.*"
Pope, Meffiah.

And without the neceffity of rhyme:

" A fecond deluge learning thus *o'er-run*,
And the Monks finifh'd what the Goths *begun*"
Effay on Criticifm.

" Repeats you verfes *wrote* on glaffes." Prior.

" Mr. Miffon *has wrote.*" Addifon, Preface to his Travels. " He could only command his voice, which *was broke* with fighs and fobbings, fo far as to bid her proceed." Addifon, Spect. N° 164.

" No civil broils *have* fince his death *arofe.*"
Dryden, on O. Cromwell.

Illuftrious virtues, who by turns *have rofe.*" Prior.

" *Had* not *arofe.*" Swift, Battle of Books; and Bolingbroke, Letter to Wyndham, p. 233.

" The Sun *has rofe*, and gone to bed,
Juft as if Partridge were not dead." Swift.

" This nimble operator will *have ftole* it."
Tale of a Tub, Sect. x.

" Some Philofophers *have miftook.*" Ibid. Sect. ix.

" That Diodorus *has* not *miftook himfelf* in his account of the date of Phintia, we may be as fure as any hiftory can make us." Bentley, Differt. on Phalaris, p. 98

frequently

frequently the Paſt Time inſtead of the Participle: as, *I had wrote*, *it was wrote*, for *I had written*, *it was written*; *I have drank*, for *I have drunk*; *bore* for *borne*; *choſe*, for *choſen*; *bid*, for *bidden*; *got*, for *gotten*; &c. This abuſe has been long growing upon us, and is continually making further incroachments; as it may be obſerved in the example of thoſe Irregular Verbs of the Third Claſs, which change *i* ſhort into *a* and *u*; as, Cling, clang, clung; in which the original and analogical form of the Paſt Time in *a* is almoſt grown obſolete; and,

"Why, all the ſouls that were, were forfeit once:
And he, that might the 'vantage beſt *have took*,
Found out the remedy." Shakeſpear, Meaſ. for Meaſ.

"Silence
Was took ere ſhe was ware." Milton, Comus.

"Into theſe common-places look,
Which from great authors I *have took*." Prior, Alma.

"A free Conſtitution when it has *been ſhook* by the iniquity of former adminiſtrations." Bolingbroke, Patriot King, p. 111.

"Too ſtrong to *be ſhook* by his enemies." Atterbury.

"Ev'n there he ſhould *have fell*." Prior, Solomon.

"Sure ſome diſaſter *has befell*." Gay, Fables.

the

the *u* prevailing inftead of it, the Paft Time is now in moft of them confounded with the Participle. The Vulgar Tranflation of the Bible, which is the beft ftandard of our language, is free from this corruption, except in a few inftances; as *hid* is ufed for *hidden*; *held*, for *holden*, frequently; *bid*, for *bidden*; *begot* for *begotten*, once or twice: in which, and a few other like words, it may perhaps be allowed as a Contraction. And in fome of thefe, Cuftom has eftablifhed it beyond recovery: in the reft it feems wholly inexcufable. The abfurdity of it will be plainly perceived in the example of fome of thefe Verbs, which Cuftom has not yet fo perverted. We fhould be immediately fhocked at *I have knew*, *I have faw*, *I have gave*, &c. but our ears are grown familiar with *I have wrote*, *I have drank*, *I have bore*, &c. which are altogether as ungrammatical.

There are one or two fmall Irregularities to be noted, to which fome Verbs are fub-ject

ject in the formation of the Present Participle. The Present Participle is formed by adding *ing* to the Verb; as *turn*, *turning*. Verbs ending in *e* omit the *e* in the Present Participle: as, *love*, *loving*. Verbs ending with a single consonant preceded by a single Vowel, and, if of more than one Syllable, having the accent on the last Syllable, double the Consonant in the Present Participle, as well as in every Part of the Verb in which a Syllable is added: as, *put*, *putting*, *putteth*; *forget*, *forgetting*, *forgetteth*; *abet*, *abetting*, *abetted* [1].

A D V E R B.

ADVERBS are *added to Verbs*, and to Adjectives, to denote some modifica-

[1] Some Verbs having the Accent on the last Syllable but one, as *worship*, *counsel*, are represented in the like manner, as doubling the last consonant in the formation of those parts of the Verb, in which a Syllable is added; as *worshipping*, *counselling*. But this I rather judge to be a fault in the spelling; which neither Analogy nor Pronunciation justifies.

tion

tion or circumstance of an action, or quality: as, the manner, order, time, place, distance, motion, relation, quantity, quality, comparison, doubt, affirmation, negation, demonstration, interrogation.

In English they admit of no Variation; except some few of them, which have the degrees of Comparison: as, [2] "often,

[2] The formation of Adverbs in general with the Comparative and Superlative Termination seems to be improper, at least it is now become almost obsolete: as, "Touching things which generally are received,—we are *hardliest* able to bring such proof of their certainty, as may satisfy gainsayers." Hooker, B. v. 2. "Was the *easilier* persuaded." Raleigh. "That he may the *stronglier* provide." Hobbes, Life of Thucyd. "The things *highliest* important to the growing age." Shaftsbury, Letter to Molesworth. "The question would not be, who loved himself, and who not; but, who loved and served himself the *rightest*, and after the truest manner." Id. Wit and Humour. It ought rather to be, *most hardly*, *more easily*, *more strongly*, *most highly*, *most right*, or *rightly*. But these Comparative Adverbs, however improper in Prose, are sometimes allowable in Poetry.

"Scepter and pow'r, thy giving, I assume;
And *gladlier* shall resign." Milton, P. L. vi. 731.

oftener,

oftener, ofteneſt:" "ſoon, ſooner, ſooneſt;" and thoſe Irregulars, derived from Adjectives[3] in this reſpect likewiſe irregular; "well, better, beſt;" &c.

An Adverb is ſometimes joined to another Adverb, to modify or qualify its meaning; as, "very much; much too little; not very prudently."

PREPOSITION.

Prepositions, ſo called becauſe they are commonly *put before* the words to which they are applied, ſerve to connect words with one another, and to ſhew the relation between them.

One great uſe of Prepoſitions in Engliſh is to expreſs thoſe relations, which in ſome languages are chiefly marked by Caſes, or the different endings of the Noun.

Moſt Prepoſitions originally denote the relation of Place, and have been thence transferred to denote by ſimilitude other

[3] See above, p. 59.

relations. Thus, *out*, *in*, *through*, *under*, *by*, *to*, *from*, *of*, &c. *Of* is much the ſame with *from*; "aſk *of* me," that is, *from* me:" "made *of* wood;" "Son *of* Philip;" that is, ſprung *from* him. *For*, in its primary ſenſe, is *pro*, *loco alterius*, in the *ſtead*, or *place*, of another. The notion of Place is very obvious in all the reſt [4].

[4] The Particle *a* before Participles, in the phraſes *a* coming, *a* going, *a* walking, *a* ſhooting, &c.; and before Nouns, as *a*-bed, *a*-board, *a*-ſhore, *a*-foot, &c.; ſeems to be a true and genuine Prepoſition, a little diſguiſed by familiar uſe and quick pronunciation. Dr. Wallis ſuppoſes it to be the Prepoſition *at*. I rather think it is the Prepoſition *on*; the ſenſe of which anſwers better to the intention of thoſe expreſſions. *At* has relation chiefly to *place*: *on* has a more general relation, and may be applied to *action*, and many other things, as well as *place*. "I was *on* coming, *on* going," &c.; that is, employed *upon* that particular *action*: ſo likewiſe thoſe other phraſes above mentioned, *a*-bed, &c. exactly anſwer to *on* bed, *on* board, *on* ſhore, *on* foot. Dr. Bentley plainly ſuppoſed *a* to be the ſame with *on*; as appears from the following paſſage: "He would have a learned Univerſity make Barbariſms *a* purpoſe." Diſſert. on Phalaris, p. 223. "The depths *on* trembling fell."

Prepoſitions

Prepositions are also prefixed to words in such a manner, as to coalesce with them, and to become a part of them. Prepositions, standing by themselves in Construction, are put before Nouns and Pronouns; and sometimes after Verbs; but in this sort of Composition they are chiefly prefixed to Verbs: as, *to outgo, to overcome, to undervalue.* There are also certain

J. Hopkins, Ps. lxxvii. 16. That is, as we now say in common discourse, "they fell *a* trembling." And the Preposition *on* has manifestly deviated into *a* in other instances: thus the Saxon compounded Prepositions *on*gean, *on*mang, *on*butan, are become in English, by the rapidity of pronunciation, *a*gainst, *a*mong, *a*bout; and what is in the Saxon Gospel, "Ic wylle gan *on* fixoth," is in the English Translation: "I go *a* fishing." John xxi. 3. Much in the same manner, John *of* Nokes, and John *of* Stiles, by very frequent and familiar use, became John *a* Nokes, and John *a* Stiles: and one *of the* clock, or rather *on the* clock, is written, one o'clock, but pronounced, one *a* clock. The phrases with *a* before Participles are out of use in the solemn stile; but still prevail in familiar discourse. They are established by long usage, and good authority: and there seems to be no reason, why they should be utterly rejected.

Particles, which are thus employed in Compoſition of words, yet cannot ſtand by themſelves in Conſtruction: as, *a*, *be*, *con*, *mis*, &c.; in *abide*, *bedeck*, *conjoin*, *miſtake*, &c.; theſe are called Inſeparable Prepoſitions.

CONJUNCTION.

THE CONJUNCTION connects or *joins together* Sentences; ſo as, out of two, to make one Sentence.

Thus, "You, *and* I, *and* Peter, rode to London," is one Sentence, made up of theſe three by the Conjunction *and* twice employed; "You rode to London; I rode to London; Peter rode to London." Again, "You *and* I rode to London, *but* Peter ſtaid at home," is one Sentence made up of three by the Conjunctions *and* and *but*: both of which equally connect the Sentences, but the latter expreſſes an Oppoſition in the Senſe. The firſt is therefore called a

Con-

Conjunction Copulative; the other a Conjunction Disjunctive.

The use of Copulative Conjunctions is to connect, or to continue, the Sentence, by expressing an addition, *and*; a supposition, or condition, *if*, *as*; a cause, *because* [5], *then*; a motive, *that*; an inference, *therefore*; &c.

The use of Disjunctives is to connect and to continue the Sentence; but withal to express Opposition of meaning in different degrees; as, *or*, *but*, *than*, *although*, *unless*, &c.

INTERJECTION.

INTERJECTIONS, so called, because they are *thrown in between* the parts of a sentence without making any other

[5] The Conjunction *because*, used to express the motive, or end, is either improper or obsolete: as, "The multitude rebuked them, *because* they should hold their peace." Matt. xx. 31. "It is the case of some to contrive false periods of business, *because* they may seem men of dispatch." Bacon, Essay xxv. We should now make use of *that*.

alteration in it, are a kind of Natural Sounds to expreſs the affection of the Speaker.

The different Paſſions have, for the moſt part, different Interjections to expreſs them.

The Interjection *O*, placed before a Subſtantive, expreſſes more ſtrongly an addreſs made to that perſon or thing; as it marks in Latin what is called the Vocative Caſe.

SENTENCES.

A SENTENCE is an aſſemblage of words, expreſſed in proper form, and ranged in proper order, and concurring to make a complete ſenſe.

The Conſtruction of Sentences depends principally upon the Concord or Agreement, and the Regimen or Government, of Words.

One word is ſaid to agree with another, when it is required to be in like caſe, number, gender, or perſon.

One word is ſaid to govern another, when it cauſeth the other to be in ſome Caſe, or Mode.

Sentences are either Simple, or Compounded.

A Simple Sentence hath in it but one Subject, and one Finite Verb; that is, a Verb in the Indicative, Imperative, or Subjunctive Mode.

A Phraſe is two or more words rightly put together, in order to make a part of a Sentence; and ſometimes making a whole Sentence.

The moſt common PHRASES, uſed in ſimple Sentences, are the following.

1ſt Phraſe: The Subſtantive before a Verb Active, Paſſive, or Neuter; when it is ſaid, what thing *is*, *does*, or *is done*: as, "I am;" "Thou writeſt;" "Thomas is loved;" where *I*, *Thou*, *Thomas*, are the Nominative [6] Caſes; and anſwer to the

[6] "He, *whom* ye pretend reigns in heaven, is ſo far from protecting the miſerable ſons of men, that he

 queſtion,

queſtion, *who*, or *what?* as, "Who is loved? Thomas." And the Verb agrees with the Nominative Caſe in Number and Perſon [7];

perpetually delights to blaſt the ſweeteſt flowrets in the Garden of Hope." Adventurer, N° 76. It ought to be *who*, the Nominative Caſe to *reigns*; not *whom*, as if it were the Objective Caſe governed by *pretend*. "If you were here, you would find three or four in the parlour after dinner, *whom* you would ſay paſſed their time agreeably." Locke, Letter to Molyneux.

"Scotland and *Thee* did each in other live."
Dryden's Poems, Vol. II. p. 220.

"We are alone; here's none but *Thee* and I."
Shakeſpear, 2 Henry VI.

It ought in both places to be *Thou*: the Nominative Caſe to the Verb expreſſed or underſtood.

[7] "But *Thou*, falſe Arcite, never *ſhall* obtain
Thy bad pretence." Dryden, Fables.

It ought to be *ſhalt*. The miſtake ſeems to ariſe from the confounding of *Thou* and *You*, as equivalent in every reſpect; whereas one is Singular, the other Plural. See above, p. 67.

"And whereſoe'er *thou caſts* thy view."
Cowley on the Death of Hervey.

"There's [there *are*] *two* or *three* of us have ſeen
ſtrange ſights." Shakeſpear, Jul. Cæſ.

as, *thou* being the Second Perſon Singular, the Verb *writeſt* is ſo too.

2d Phraſe: The Subſtantive after a Verb Neuter or Paſſive; when it is ſaid, that ſuch a thing *is*, or *is made*, or *thought*, or *called*, ſuch *another thing*; or, when the Subſtantive after the Verb is ſpoken of the ſame thing or perſon with the Subſtantive before

"Great *pains has* [have] been taken."
Pope, P. S. to the Odyſſey.

"I have conſidered, *what have* [hath] been ſaid on both ſides in this controverſy." Tillotſon, Vol. I. Serm. 27.

"One would think, there *was* more *Sophiſts* than one had a finger in this Volume of Letters. Bentley, Diſſert. on Socrates's Epiſtles, Sect. IX.

"The *number* of the names together *were* about an hundred and twenty." Acts, i. 15. See alſo Job, xiv. 5.

"And Rebekah took goodly *raiment* of her eldeſt ſon Eſau, which *were* with her in the houſe, and put *them* upon Jacob her youngeſt ſon." Gen. xxvii. 15.

"If the blood of bulls and of goats, and the aſhes of an heifer, ſprinkling the unclean, *ſanctifieth* to the purifying of the fleſh." Heb. ix. 13. See alſo Exod. ix. 8, 9, 10.

the

the Verb; as, "A calf becomes an ox;" "Plautus is accounted a Poet:" "I am He." Here the latter Subſtantive is in the Nominative Caſe, as well as the former; and the Verb is ſaid to govern the Nominative Caſe: or, the latter Subſtantive may be ſaid to agree in Caſe with the former.

3d Phraſe: The Adjective after a Verb Neuter or Paſſive, in like manner: as, "Life *is ſhort*, and Art *is long*." "Exerciſe *is eſteemed wholeſome*."

4th Phraſe: The Subſtantive after a Verb Active, or Tranſitive: as when one thing is ſaid to *act* upon, or *do* ſomething to another: as, "to open a door;" "to build a houſe:" "Alexander conquered the Perſians." Here the thing acted upon is in the Objective Caſe [8]: as it appears plainly

[8] "For *who love* I ſo much?"
Shakeſpear, Merch. of Venice.
"*Whoe'er* I *woo*, myſelf would be his wife."
Id. Twelfth Night.
"*Whoever* the King *favours*,
The Cardinal will find employment for,
And far enough from court." Id. Hen. VIII.

plainly when it is expreſſed by the Pronoun, which has a proper termination for that Caſe; "Alexander conquered *them*;" and the Verb is ſaid to govern the Objective Caſe.*

5th Phraſe: A Verb following another Verb: as, "Boys love to play:" where the latter Verb is in the Infinitive Mode.

6th Phraſe: When one thing is ſaid to belong to another: as, "Milton's Poems:" where the thing to which the other belongs is placed firſt, and is in the Poſſeſſive Caſe; or elſe laſt with the Prepoſition *of* before it: as, "the poems of Milton."

* "Tell who *loves who*; what favours ſome partake,
And who is jilted for another's ſake."

Dryden, Juvenal, Sat. vi.

"Thoſe, *who* he *thought* true to his party." Clarendon, Hiſt. Vol. I. p. 667, 8vo. "*Who* ſhould I *meet* the other night, but my old friend?" Spect. N° 32. "*Who* ſhould I *ſee* in the lid of it but the Doctor?" Addiſon, Spect. N° 57. "Laying the ſuſpicion upon ſomebody, I know not *who*, in the country." Swift, Apology prefixed to Tale of a Tub. In all theſe places it ought to be *whom*.

7th Phrase: When another Substantive is added to express and explain the former more fully: as, "Paul the Apostle;" "King George:" where they are both in the same case; and the latter is said to be put in Apposition to the former.

8th Phrase: When the quality of the Substantive is expressed by adding an Adjective to it: as, "a wise man;" "a black horse." Participles have the nature of Adjectives; as, "a learned man;" "a loving father."

9th Phrase: An Adjective with a Verb in the Infinitive Mode following it: as, "worthy to die:" "fit to be trusted."

10th Phrase: When a circumstance is added to a Verb, or an Adjective, by an Adverb: as, "You read well;" "he is very prudent."

11th Phrase: When a circumstance is added to a Verb, or an Adjective, by a Substantive with a Preposition before it: as, "I write for you;" "he reads with care;" "studious of praise;" "ready for mischief."

12th Phrase: When the same Quality in different Subjects is compared: the Adjective in the Positive having after it the Conjunction *as*, in the Comparative the Conjuction *than*, and in the Superlative the Preposition *of*: as, "white as snow;" "wiser than I;" "greatest of all."

The PRINCIPAL PARTS of a Simple Sentence are the Agent, the Attribute, and the Object. The Agent is the thing chiefly spoken of; the Attribute is the thing or action affirmed or denied of it: and the Object is the thing affected by such action.

In English the Nominative Case, denoting the Agent, usually goes before the Verb, or Attribution; and the Objective Case, denoting the Object, follows the Verb Active; and it is the order, that determines the Case in Nouns: as, "Alexander conquered the Persians." But the Pronoun, having a proper form for each of those cases, sometimes, when it is in the Objective Case, is placed before the Verb; and, when it is the

the Nominative Case, follows the Object and Verb: as, "Whom ye ignorantly worship, *him declare I* unto you." And the Nominative Case is sometimes placed after a Verb Neuter: as, "Upon thy right hand *did stand the Queen*:" "On a sudden *appeared the King*." And always, when the Verb is accompanied with the Adverb *there*: as, "there *was a man*." The reason of it is plain: the Neuter Verb not admitting of an Objective Case after it, no ambiguity of Case can arise from such a position of the Noun: and where no inconvenience attends it, variety itself is pleasing [9].

[9] It must then be meant of his sins who *makes*, not of his who *becomes*, *the convert*. Atterbury, Sermons, I. 2.

"In him who *is*, and him who *finds a friend*."
Pope, Essay on Man.

"Eye *hath* not *seen*, nor ear *heard*, neither *have entered* into the heart of man, *the things*, which God hath prepared for them that love him." 1 Cor. ii. 9.

There seems to be an impropriety in these sentences, in which the same Noun serves in a double capacity, performing at the same time the offices both of the Nominative and Objective Case.

Who,

Who, which, what, and the Relative *that*, though in the Objective Case, are always placed before the Verb; as are also their Compounds, *whoever, whosoever*, &c.: as, "He *whom* you *seek*." "This is *what*, or the thing *which*, or *that*, you *want*." "*Whomsoever* you please *to appoint*."

When the Verb is a Passive, the Agent and Object change places in the Sentence; and the thing acted upon is in the Nominative Case, and the Agent is accompanied with a Preposition: as, "The Persians were conquered by Alexander."

The Action expressed by a Neuter Verb being confined within the Agent, such Verb cannot admit of an Objective Case after it, denoting a person or thing as the Object of action. Whenever a Noun is immediately annexed to a preceding Neuter Verb, it either expresses the same notion with the Verb; as, "*to dream a dream*;" "*to live* a virtuous *life*;" or denotes only the circumstance

ſtance of the action, a Prepoſition being underſtood; as, "*to ſleep* all *night*," that is, *through* all *the night*; "*to walk a mile*;" that is, *through* the ſpace of *a mile*."

For the ſame reaſon, a Neuter Verb cannot become a Paſſive. In a Neuter Verb the Agent and Object are the ſame, and cannot be ſeparated, even in imagination; as in the examples, *to ſleep*, *to walk*: but when the Verb is Paſſive, one thing is acted upon by another really, or by ſuppoſition, different from it [1].

[1] That ſome Neuter Verbs take a Paſſive Form, but without a Paſſive Signification, has been obſerved above; ſee p. 83. Here I ſpeak of their becoming both in Form and Signification Paſſive: and ſhall endeavour further to illuſtrate the rule by example. *To ſplit*, like many other Engliſh Verbs, hath both an Active and a Neuter ſignification: according to the former we ſay, "the force of gun-powder *ſplit the rock*;" according to the latter, "the ſhip *ſplit* upon the rock;" and converting the Verb Active into a Paſſive, we may ſay, "*the rock was ſplit* by the force of gun-powder;" or "*the ſhip was ſplit* upon the rock." But we cannot ſay with any propriety, turning the Verb Neuter into a Paſſive by inverſion of the

A Noun

A Noun of Multitude [2], or ſignifying many, may have the Verb and Pronoun

ſentence, "*the rock was ſplit upon* by the ſhip:" as in the paſſage following: "What ſucceſs theſe labours of mine have had, He knows beſt, for whoſe glory they were deſigned. It will be one ſure and comfortable ſign to me, that they have had ſome; if it ſhall appear, that the words I have ſpoken to you to-day are not in vain: if they ſhall prevail with you in any meaſure to avoid thoſe *rocks*, which *are* uſually *ſplit upon* in Elections, where multitudes of different inclinations, capacities, and judgements, are intereſted." Atterbury, Sermons, IV. 12.

[2] "And reſtores to this *Iſland* that tranquillity and repoſe, to which *they* had been *ſtrangers* during his abſence." Pope, Diſſertation prefixed to the Odyſſey. *Iſland* is not a noun of Multitude: it ought to be, his *people*; or, *it* had been *a ſtranger*. "What reaſon *have the Church* of Rome to talk of modeſty in this caſe?" Tillotſon, Serm. I. 49. "There is indeed no *Conſtitution* ſo tame and careleſs of *their* own defence, where any perſon dares to give the leaſt ſign or intimation of being a traytor in his heart." Addiſon, Freeholder, N° 52. "All the virtues of *mankind* are to be counted upon a few fingers, but *his* follies and vices are innumerable." Swift, Preface to Tale of a Tub. Is not *mankind* in this place a Noun of Multitude, and ſuch as requires the Pronoun referring to it to be in the Plural Number, *their*?

agreeing with it either in the Singular or Plural Number; yet not without regard to the import of the word, as conveying unity or plurality of idea: as, "My *people is* foolish; *they have* not known me." Jer. iv. 22. "The *assembly* of the wicked *have* inclosed me." Psal. xxii. 16. perhaps more properly than, "*hath* inclosed me." "The *assembly was* very numerous:" much more properly than, "*were* very numerous."

Two or more Nouns in the Singular Number, joined together by one or more Copulative Conjunctions [3], have Verbs, Nouns, and Pronouns, agreeing with them in the Plural Number: as, "*Socrates and Plato were* wise; *they were* the most eminent *Philosophers*

[3] The Conjunction Disjunctive hath a contrary effect: and, as the Verb, Noun, or Pronoun, is referred to the preceding terms taken separately, it must be in the Singular Number. The following Sentences are faulty in this respect: "A man may see a metaphor, *or* an allegory, in a picture, as well as read *them* [it] in a description." Addison, Dial. I. on Medals. "It must indeed be confessed, that a lampoon, *or* a satyr, *do* not carry in *them* robbery or murder." Id, Spect. N° 23.

Philosophers of Greece." But sometimes, after an enumeration of particulars thus connected, the Verb follows in the Singular Number; and is understood as applied to each of the preceding terms: as,—"The glorious Inhabitants of those sacred palaces, where nothing but light and blessed immortality, no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to work upon; but all *joy, tranquillity, and peace,* even for ever and ever *doth dwell*." Hooker, B. i. 4. "*Sand, and salt, and a mass* of iron, *is* easier to bear, than a man without understanding." Ecclus. xxii. 15 [4].

If the Singulars so joined together are of several Persons, in making the Plural

[4] "And so *was* also *James and John the sons* of Zebedee, which *were partners* with Simon." Luke, v. 10. Here the two Nouns are not only joined together by the Conjunction Copulative, but are moreover closely connected in sense by the part of the sentence immediately following, in which the correspondent Nouns and Verbs are Plural: the Verb therefore preceding in the Singular Number is highly improper.

Pronoun agree with them in Perſon, the ſecond Perſon takes place of the third, and the firſt of both: "*He and You and I* won it at the hazard of *our* lives: *You and He* ſhared it between *you*."

The Neuter Pronoun *it* is ſometimes employed to expreſs, 1. the ſubject of any diſcourſe or inquiry: 2. the ſtate or condition of any thing or perſon: 3. the thing, whatever it be, that is the cauſe of any effect or event; or any perſon or perſons conſidered merely as a Cauſe. Examples:

1. "'*Twas* at the royal feaſt for Perſia won
By Philip's godlike ſon." Dryden.
"*It* happen'd on a ſummer's holiday,
That to the Greenwood ſhade he took his way." Ibid.
"Who is *it* in the preſs that calls on me?"
Shakeſpear, Jul. Cæſ.

2. "H. How is *it* with you, Lady?
Q. Alas! how is *it* with you?"
Shakeſpear, Hamlet.

3. "You heard her ſay herſelf, *it* was not I.—
'*Twas* I that kill'd her." Shakeſpear, Othello.
"'*Tis theſe*, that early taint the female ſoul."
Pope.

"*It*

"*It* rains; *it* ſhines; *it* thunders." From which laſt examples it plainly appears, that there is no ſuch thing in Engliſh, nor indeed in any language, as a ſort of Verbs, which are really Imperſonal. The Agent or Perſon in Engliſh is expreſſed by the Neuter Pronoun; in ſome other languages it is omitted, but underſtood [5].

The Neuter Pronoun *it* is ſometimes omitted, and underſtood: thus we ſay, "as appears; as follows:" for, "as *it* appears; as *it* follows:" and, "may be," for, "*it* may be."

The Verb *to be* has always a Nominative Caſe after it; as, "It *was I*, and not *He*, that did it:" unleſs it be in the Infinitive Mode; "though you thought it *to be Him* [6]."

[5] An Example of impropriety, in the uſe of the Neuter Pronoun, ſee below, p. 150, note 2.

[6] "*Whom* do men ſay, that *I am?*—But *whom* ſay ye, that *I am?*" Matt. xvi. 13. 15. So likewiſe Mark, viii. 27. 29. Luke, ix. 18, 20. "*Whom* think ye, that *I am?*" Acts, xiii. 25. It ought in all theſe places to be *who*; which is not governed by the Verb *ſay* or *think*, but by the Verb *am*: or agrees in Caſe

 The

The Adverbs, *when*, *while*, *after*, &c. being left out, the Phrase is formed with the Participle, independent on the rest of the Sentence: as, "The doors being shut, Jesus stood in the midst." This is called the Case Absolute. And the Case is in English always the Nominative: as,

"God from the Mount of Sinai, whose gray top
Shall tremble, *He descending* [7], will himself,

with the Pronoun *I*. If the Verb were in the Infinitive Mode, it would require the Objective Case of the Relative, agreeing with the Pronoun *me*: "*Whom* think ye, or do you think, *me to be?*"

"To that, *which* once *was thee*." Prior.

It ought to be, *which was thou*; or, *which thou wast*.

"It is not *me* you are in love with." Spect. N° 290. The Preposition *with* should govern the Relative *whom* understood, not the Antecedent *me*; which ought to be *I*. "It is not *I*, or, *I* am not *the person*, with *whom* you are in love."

"Art thou proud yet?
Ay, that I *am* not *thee*." Shakespear, Timon.

"Time was, when none would cry, that oaf *was me*:
But now you strive about your Pedigree."
Dryden, Prologue.

"Impossible! it *can't be me*." Swift.

[7] On which place, says Dr. Bentley, "The Con-

In

In thunder, lightning, and loud trumpet's ſound,
Ordain them laws." Milton, P. L. xii. 227.

text demands that it be,—*Him* deſcending, Illo deſcendente." But *him* is not the Ablative Caſe, for the Engliſh knows no ſuch Caſe; nor does *him* without a Prepoſition on any occaſion anſwer to the Latin Ablative *illo*. I might with better reaſon contend, that it ought to be "*his* deſcending," becauſe it is in Greek αὐτὲ καταβαινοντος, in the Genitive; and it would be as good Grammar, and as proper Engliſh. This comes of forcing the Engliſh under the rules of a foreign Language, with which it has little concern: and this *ugly and deformed fault*, to uſe his own expreſſion, Bentley has endeavoured to impoſe upon Milton in ſeveral places: ſee P. L. vii. 15. ix. 829. 883. 1147. x. 267. 1001. On the other hand, where Milton has been really guilty of this fault, he, very inconſiſtently with himſelf, corrects him, and ſets him right. His Latin Grammar Rules were happily out of his head, and, by a kind of *vernacular inſtinct*, (ſo, I imagine, he would call it,) he perceived that his Author was wrong.

"For only in deſtroying I find eaſe
To my relentleſs thoughts; and, *him deſtroy'd*,
Or *won* to what may work his utter loſs,
For whom all this was made, all this will ſoon
Follow, as to him link'd in weal or woe."

P. L. ix. 129.

It ought to be, "*he* deſtroyed," that is, *he being* deſtroyed." Bentley corrects it, "and *man* deſtroy'd."

To before a Verb is the ſign of the Infinitive Mode; but there are ſome Verbs, which have commonly other Verbs following them in the Infinitive Mode without the ſign *to*: as, *bid*, *dare*, *need*, *make*, *ſee*, *hear*, *feel*; as alſo *let*, and ſometimes *have*, not uſed as Auxiliaries; and perhaps a few others; as, "I *bade* him do it; you *dare* not do it; I *ſaw* him [8] do it; I *heard* him ſay it [9]."

Archbiſhop Tillotſon has fallen into the ſame miſtake: "Solomon was of this mind; and I make no doubt, but he made as wiſe and true Proverbs as any body has done ſince: *Him* only *excepted*, who was a much greater and wiſer man than Solomon." Serm. I. 53.

[8] "To *ſee* ſo many *to make* ſo little conſcience of ſo great a ſin." Tillotſon, Serm. I. 22. "It cannot but be a delightful ſpectacle to God and Angels to *ſee* a young perſon, beſieged by powerful temptations on either ſide, *to acquit* himſelf gloriouſly, and reſolutely *to hold* out againſt the moſt violent aſſaults: to *behold* one in the prime and flower of his age, that is courted by pleaſures and honours, by the devil and all the bewitching vanities of the world, *to reject* all theſe, and *to cleave* ſtedfaſtly unto God." Ib. Serm. 54.

The

The Infinitive Mode is often made Absolute, or used independently of the rest of the Sentence; supplying the Place of the Conjunction *that* with the Subjunctive Mode: as; "*to confess* the truth, I was in fault;" "*to begin* with the first;" "*to proceed*;" "*to conclude*:" that is, "*that I may confess*; &c."

The impropriety of the Phrases distinguished by Italic Characters is evident. See Matt. xv. 31.

[9] "What, know you not,
That, being mechanical, you *ought* not *walk*,
Upon a labouring day, without the sign
Of your profession?" Shakespear, Jul. Cæs.

Both Grammar and Custom require, "*ought* not *to walk*." *Ought* is not one of the Auxiliary Verbs, though often reckoned among them: that it cannot be such, is plain from this consideration; that, if we consult custom and our ear, it does not admit of another Verb immediately following it, without the Preposition *to*.

"To *wish* him *wrestle* with affection."
Shakespear, Much Ado.

"Nor with less dread the loud
Etherial trumpet from on high '*gan blow*."
Milton, P. L. vi. 60.

These phrases are poetical, and by no means allowable in prose.

 The

The Infinitive Mode has much of the nature of a Subſtantive: expreſſing the Action itſelf, which the Verb ſignifies; as the Participle has the nature of an Adjective. Thus the Infinitive Mode does the office of a Subſtantive in different Caſes; in the Nominative; as, *to play* is pleaſant:" in the Objective; as, "boys *love to play*." In Greek it admits of the Article through all its caſes, with the Prepoſition in the Oblique caſes: in Engliſh the Article is not wanted, but the Prepoſition may be uſed: "For *to will* is preſent with me: but *to perform* that which is good I *find* not [1]." "All their works they do *for to be ſeen* of men [2]. But the uſe of the Pre-

[1] Το γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι το καλον ουχ ευρισκω. Rom. vii. 18.

[2] Προς το θεαθηναι τοις ανθρωποις. Matt. xxiii. 5. The following ſentences ſeem defective either in the conſtruction, or the order of the words: "Why do ye that, *which is not lawful to do* on the ſabbath-days? —The ſhew bread, *which is not lawful to eat*, but for the prieſts alone." Luke vi. 2. 4. The Conſtruction may be rectified by ſupplying *it*; "which

poſition,

poſition, in this and the like phraſes, is now become obſolete.

> "For not *to have been dipp'd* in Lethe's lake
> Could ſave the Son of Thetis *from to die.*"
>
> Spenſer.

Perhaps therefore the Infinitive, and the Participle, might be more properly called the Subſtantive Mode, and the Adjective Mode [3].

The Participle with a Prepoſition before it, and ſtill retaining its Government, an-

it is not lawful to do; which *it* is not lawful to eat:" or the order of the words in this manner; "*to do which, to eat which,* is not lawful:" where the Infinitive *to do, to eat,* does the office of the Nominative Caſe, and the Relative *which* is in the Objective Caſe.

[3] "Here you may ſee, that viſions are *to dread.*" Dryden, Fables. "I am not like other men, *to envy* the talents I cannot reach." Tale of a Tub, Preface. "Grammarians have denied, or at leaſt *doubted them to be* genuine." Congreve's Preface to Homer's Hymn to Venus. "That all our doings may be ordered by thy governance, *to do* always that is righteous in thy ſight." Liturgy. The Infinitive in theſe places ſeems to be improperly uſed.

ſwers

ſwers to what is called in Latin the Gerund: as, "Happineſs is to be attained, by avoiding evil, and by doing good; by ſeeking peace, and by purſuing it."

The Participle, with an Article before it, and the Prepoſition *of* after it, becomes a Subſtantive, expreſſing the action itſelf which the Verb ſignifies [4]: as, "Theſe

[4] This rule ariſes from the nature and idiom of our Language, and from as plain a principle, as any on which it is founded: namely, that a word which has the Article before it, and the Poſſeſſive Prepoſition *of* after it, muſt be a Noun; and if a Noun, it ought to follow the Conſtruction of a Noun, and not to have the Regimen of a Verb. It is the Participial Termination of this ſort of words that is apt to deceive us, and make us treat them, as if they were of an amphibious ſpecies, partly Nouns, and partly Verbs. I believe, there are hardly any of our writers, who have not fallen into this inaccuracy. That it is ſuch, will perhaps more clearly appear, if we examine and reſolve one or two examples in this kind.

"God, who didſt teach the hearts of thy faithful people, by *the ſending* to them *the light* of thy Holy Spirit:"—Collect, Whitſunday. *Sending* is in this place a Noun; for it is accompanied with the Article: nevertheleſs it is alſo a Tranſitive Verb, for it governs the Noun *light* in the Objective Caſe; but

are

are the Rules of Grammar, by *the obſerving of* which you may avoid miſtakes." Or it

this is inconſiſtent; let it be either the one or the other, and abide by its proper conſtruction. That theſe Participial Words are ſometimes real Nouns is undeniable; for they have a Plural Number as ſuch: as, "the *outgoings* of the morning." *The Sending* is the ſame with *the Miſſion*; which neceſſarily requires the Prepoſition *of* after it, to mark the relation between it and *the light*; *the miſſion of the light*; and ſo, *the ſending of the light*. The phraſe would be proper either way; by keeping to the Conſtruction of the Noun, by *the ſending of the light*; or of the Participle, or Gerund, *by ſending the light*.

Again:—"Sent to prepare the way of thy Son our Saviour, *by preaching of Repentance*:—" Collect, St. John Baptiſt. Here the Participle, or Gerund, hath as improperly the Prepoſition *of* after it; and ſo is deprived of its Verbal Regimen, by which, as a Tranſitive, it would govern the Noun *Repentance* in the Objective Caſe. Beſides, the phraſe is rendered obſcure and ambiguous: for the obvious meaning of it in its preſent form is, "by preaching concerning Repentance, or on that Subject;" whereas the ſenſe intended is, "by publiſhing the Covenant of Repentance, and declaring Repentance to be a condition of acceptance with God." The phraſe would have been perfectly right, and determinate to this ſenſe, either way; by the Noun, *by the preaching of*

may

may be expreſſed by the Participle, or Gerund, by *obſerving* which:" not, "by *obſerving of* which;" nor, "by *the obſerving* which:" for either of thoſe two Phraſes would be a confounding of two diſtinct forms.

I will add another example, and that of the beſt authority: "the middle ſtation of life ſeems to be the moſt advantageouſly ſituated for *the gaining of* wiſdom. Poverty turns our thoughts too much upon *the ſupplying of* our wants; and riches, upon *enjoying our* ſuperfluities." Addiſon, Spect. N° 464.

The Participle is often made Abſolute, in the ſame manner, and to the ſame ſenſe, as the Infinitive Mode: as, "This, generally *ſpeaking*, is the conſequence."

repentance; or by the Participle, *by preaching repentance*.

"So well-bred Spaniels civilly delight
In *mumbling of the game*, they dare not bite."

Pope, Epiſt. to Arbuthnot.

"By continual mortifying our corrupt affections." Collect, Eaſter-Eve. It ought to be, by *the continual mortifying of*, or, by *continually mortifying*, *our* corrupt *affections*.

The

The Participle frequently becomes altogether an Adjective; when it is joined to a Substantive merely to denote its quality; without any respect to time; expressing, not an Action, but a Habit; and, as such, it admits of the degrees of Comparison: as, "a learned, a more learned, a most learned man; a loving, more loving, most loving father [5]."

[5] In a few instances the Active Present Participle hath been vulgarly used in a Passive Sense: as, *beholding* for *beholden*, *owing* for *owen*. And some of our writers are not quite free from this mistake: "I would not be *beholding* to fortune for any part of the victory." Sidney.

"I'll teach you all what's *owing* to your Queen." Dryden.

"The debt, *owing* from one country to the other, cannot be paid without real effects sent thither to that value." Locke.

"We have the means in our hands, and nothing but the application of them is *wanting*." Addison.

"His estate is dipped, and is *eating* out with usury." Steele, Spect. N° 114.

So likewise the Passive Participle is often employed in an Active sense in the word *mistaken*, used instead of *mistaking*:

Simple

Simple Sentences are, 1. Explicative, or explaining: 2. Interrogative, or asking: 3. Imperative, or commanding [6].

1. An explicative Sentence is, when a thing is said to be, or not to be; to do, or not to do; to suffer, or not to suffer; in a direct manner: as in the foregoing examples. If the Sentence be Negative, the Adverb *not* is placed after the Auxiliary;

"You are too much *mistaken* in this King."
Shakespear, Hen. V.

"I mistake;" or, "I am mistaking;" means, "I misunderstand:" but, "I am mistaken," means properly, "I am misunderstood."

But in some of these Participles the Abuse is so authorised by Custom, as almost to have become an Idiom of the language.

[6] These are the three Primary Modes, or manners of expressing our thoughts concerning the being, doing, or suffering of a thing. If it comes within our knowledge, we explain it, or make a declaration of it; if we are ignorant of it, or doubtful, we make an inquiry about it; if it is not immediately in our power, we express our desire or will concerning it. In Theory, therefore, the Interrogative form seems to have as good a title to a Mode of its own, as either

or

or after the Verb itſelf, when it has no Auxiliary: as, "it *did not* touch him;" or, "it *touched* him *not* [7]."

2. In an Interrogative Sentence, or when a Queſtion is aſked, the Nominative Caſe

of the other two: but Practice has determined it otherwiſe; and has, in all the Languages with which we are much acquainted, ſupplied the place of an Interrogative Mode, either by Particles of Interrogation, or by a peculiar order of the words in the ſentence. If it be true, as I have ſomewhere read, that the Modes of the Verbs are more numerous in the Lapland tongue than in any other, poſſibly the Laplanders may be provided with an Interrogative Mode.

[7] "The burning lever *not deludes* his pains."
Dryden, Ovid. Metam. B. xii.

"I hope, my Lord, ſaid he, I *not offend*."
Dryden, Fables.

Theſe examples make the impropriety of placing the Adverb *not* before the Verb very evident. Shakeſpear frequently places the Negative before the Verb:

"She *not denies* it." Much ado.

"For men
Can counſel, and give comfort to that grief,
Which they themſelves *not feel*." Ibid.

It ſeems, therefore, as if this order of words had antiently been much in uſe, though now grown altogether obſolete.

follows the Principal Verb, or the Auxiliary: as, "*was it* he?" "*did Alexander* conquer the Persians?" And the Adverb *there*, accompanying the Verb Neuter, is also placed after the Verb: as, "*was there a man?*" So that the Question depends intirely on the order of the words [8].

3. In an Imperative Sentence, when a thing is commanded to be, to do, to suffer, or not; the Nominative case follows the Verb, or the Auxiliary: as, "*Go, thou* traytor;" or, "*do thou* go:" or the Auxiliary *let*, with the Objective [9] case

[8] "*Did* he *not fear* the Lord, and *besought* the Lord, and the Lord *repented* him of the evil, which he had pronounced against them?" Jer. xxvi. 19. Here the Interrogative and Explicative forms are confounded. It ought to be, "Did he not *fear* the Lord, and *beseech* the Lord? and *did not* the Lord *repent* him of the evil—?" "If a man have an hundred sheep, and one of them be gone astray, *doth* he *not leave* the ninety and nine, and *goeth* into the mountains, and *seeketh* that which is gone astray?" Mat. xviii. 12. It ought to be, *go*, and *seek*; that is, "*doth* he *not go*, and *seek* that which is gone astray?"

[9] "For ever in this humble cell
Let Thee and *I*, my fair one, dwell." Prior.
It ought to be *Me*.

case after it, is used: as, "*let us* be gone [1]."

[1] It is not easy to give particular rules for the management of the Modes and Times of Verbs with respect to one another, so that they may be proper and consistent; nor would it be of much use; for the best rule that can be given is this very general one, To observe what the sense necessarily requires. But it may be of use to consider a few examples, that seem faulty in these respects; and to examine where the fault lies.

"Some, who the depths of eloquence *have found*,
In that unnavigable stream *were drown'd*."

Dryden, Juv. Sat. x.

The event mentioned in the first line is plainly prior in time to that mentioned in the second; this is subsequent to that, and a consequence of it. The first event is mentioned in the Present Perfect Time; it is present and completed; "they *have* [now] *found* the depths of eloquence." The second event is expressed in the Past Indefinite Time; it is past and gone, but, when it happened, uncertain: "they *were drown'd*." We observed, that the last-mentioned event is subsequent to the first; but how can the Past Time be subsequent to the Present? It therefore ought to be, in the second line, *are*, or *have been drown'd*, in the Present Indefinite, or Perfect, which is consistent with the Present Perfect Time in the first line: or, in the first line, *had found* in the Past Perfect;

The ADJECTIVE in Engliſh having no variation of Gender or Number, cannot

which would be conſiſtent with the Paſt Indefinite in the ſecond line.

"Friend to my life, which *did* not you *prolong*,
The world *had wanted* many an idle ſong."

Pope, Epiſt. to Arbuthnot.

It ought to be, either, *had* not you *prolonged*; or, *would want*.

There ſeems to be a fault of the like nature in the following paſſage:

"But, oh! '*twas* little that her life
O'er earth and waters *bears* thy fame." Prior.

It ought to be *bore*, in the ſecond line.

Again:

"Him portion'd maids, apprentic'd orphans *bleſt*,
The young who *labour*, and the old who *reſt*."

Pope, Moral Ep. iii. 267.

"Fierce as he *mov'd*, his ſilver ſhafts *reſound*."

Iliad, B. i.

The firſt Verb ought to be in the ſame Time with the following.

"Great Queen of Arms, whoſe favour Tydeus won,
As thou *defend'ſt* the ſire, defend the ſon."

Pope, Iliad, x. 337.

It ought to be *defendedſt*.

"Had their records been delivered down in the vulgar tongue,—they could not now be underſtood, unleſs by Antiquaries, who *made* it their ſtudy to ex-

but

but agree with the Substantive in those respects; some of the Pronominal Adjectives

pound them." Swift, Letter on the English Tongue. Here the latter part of the sentence depends intirely on the *Supposition* expressed in the former, "of their records being delivered down in the vulgar tongue;" therefore *made* in the Indicative Mode, which implies no supposition, and in the Past Indefinite Time, is improper: it would be much better in the Past Definite and Perfect, *had made*; but indeed ought to be in the Subjunctive Mode, Present or Past Time, *should make*, or *should have made*.

"And Jesus answered and said unto him, What wilt thou, that I should do unto thee? The blind man said unto him; Lord, that I *might* receive my sight." Mark x. 51. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I *might* attain unto the resurrection of the dead." Phil. iii. 10, 11. It ought to be *may* in both places. See also John, ix. 39. Ephes. iii. 19. Col. i. 9, 10.

"On the morrow, because he *should have known* the certainty, wherefore he was accused of the Jews, he loosed him." Acts, xxi. 30. It ought to be, because he *would know*; or rather, *being willing to know*: βελομενος γνωναι.

"I *thought to have written* last week," is a very common phrase; the Infinitive being in the Past

 only

only excepted, which have the Plural number: as, *these*, *those*: which must agree in Number [2] with their Substantives.

Time, as well as the Verb which it follows. But it is certainly vicious: for how long soever it *now* is since I *thought*, *to write* was then present to me; and must still be considered as present, when I bring back that time, and the thoughts of it. It ought to be therefore, "I *thought to write* last week." "I cannot excuse the remissness of those, whose business it *should have been*, as it certainly *was* their interest, *to have interposed* their good offices." Swift. "There were two circumstances, which *would have made* it necessary for them *to have lost* no time." Ibid. "History Painters *would have found* it difficult, *to have invented* such a species of beings." Addison, Dial. I. on Medals. It ought to be, *to interpose*, *to lose*, *to invent*.

[2] "By *this means* thou shalt have no portion on this side the river:" Ezra, iv. 16. "It renders us careless of approving ourselves to God by religious duties, and by *that means* securing the continuance of his goodness." Atterbury, Sermons. Ought it not to be, by *these means*, by *those means*? or by *this mean*, by *that mean*, in the singular number? as it is used by Hooker, Sidney, Shakespear, &c.

"We have strict statutes, and most biting laws,
Which for *this* nineteen *years* we have let sleep."

Shakespear, Meas. for Meas.

Nouns

Nouns of Meaſure, Number, and Weight, are ſometimes joined in the Singular form with Numeral Adjectives denoting Plurality: as, " fifty *foot*; ſix *ſcore*."

" I have not wept *this* forty *years*. Dryden. " If I had not left off troubling myſelf about *thoſe kind* of things." Swift, Letter to Steele. " I fancy *they are theſe kind* of Gods which Horace mentions in his allegorical veſſel." Addiſon, Dial. II. on Medals. " I am not recommending *theſe kind* of ſufferings to your liking." Biſhop Sherlock, Vol. II. Diſc. 11. The foregoing phraſes are all improper. So the Pronoun muſt agree with its Noun: in which reſpect let the following example be conſidered. " *It is* an unanſwerable argument of a very refined age, the wonderful *Civilities* that have paſſed between the nation of authors and that of readers." Swift, Tale of a Tub, Sect. x. As to theſe wonderful *Civilities*, one might ſay, that " *they are* an unanſwerable argument, &c." but as the Sentence ſtands at preſent, it is not eaſy to reconcile it to any grammatical propriety. " *A perſon* [that is, *one*] *whom* all the world allows to be ſo much your *betters*." Swift, Battle of Books. " His face was eaſily taken either in painting or ſculpture; and ſcarce any *one*, though never ſo indifferently ſkilled in *their* art, failed to hit it." Welwood's Memoirs, p. 68, 6th Edit.

"Ten thousand *fathom* deep."
Milton, P. L. ii. 934.

"A hundred *head* of Ariſtotle's friends."
Pope, Dunciad, iv. 192.

"About an hundred *pound* weight." John, xix. 39.

The Adjective generally goes before the Noun: as, "a wiſe man; a good horſe;" unleſs ſomething depend on the Adjective; as, "food convenient for me," or the Adjective be emphatical; as "Alexander the great:" and it ſtands immediately before the Noun, unleſs the Verb *to be*, or any Auxiliary joined to it, come between the Adjective and the Noun; as, "happy is the man; happy ſhall he be." And the Article goes before the Adjective: except the Adjectives, *all*, *ſuch*, and *many*, and others ſubjoined to the Adverbs, *ſo*, *as*, and *how*: as, "*all the* men;" "*ſuch a* man;" "*many a* man;" "*ſo good a* man;" "*as good a* man as ever lived;" "*how beautiful a* proſpect is here!" And ſometimes, when there are two or more Adjectives joined

joined to the Noun, the Adjectives follow the Noun: as, "a man learned and religious."

There are certain Adjectives, which seem to be derived without any variation from Verbs, and have the same signification with the Passive Participles of their Verbs: they are indeed no other than Latin Passive Participles adapted to the English termination: as, *annihilate*, *contaminate*, *elate*;

"To destruction sacred and *devote*." Milton.
"The alien compost is *exhaust*."
Philips, Cyder.

These (some few excepted, which have gained admission into common discourse,) are much more frequently, and more allowably, used in poetry, than in prose [3].

[3] Adjectives of this sort are sometimes very improperly used with the Auxiliary *have*, or *had*, instead of the Active Perfect Participle: as, "Which also King David did dedicate unto the Lord, with the

The

The Distributive Pronominal Adjectives *each*, *every*, *either*, agree with the Nouns, Pronouns, and Verbs of the Singular number only [4]: as, "The King of Israel and Jehosaphat the king of Judah sat, *each*

silver and gold that he *had dedicate* of all nations which he subdued." 2 Sam. viii. 11. "And Jehoash took all the hallowed things, that—his fathers, kings of Judah, *had dedicate*." 2 Kings, xii. 18. So likewise Dan. iii. 19. It ought to be, *had dedicated*. "When both interests of Tyranny and Episcopacy *were incorporate* into each other." Milton Eiconoclast. xvii.

[4] "Let *each* esteem other better than *themselves*." Phil. ii. 3. It ought to be, *himself*. "It is requisite, that the language of an heroic poem should be both perspicuous and sublime. In proportion as *either* of these two qualities *are* [is] wanting, the language is imperfect." Addison, Spect. N° 285. "'Tis observable, that *every one* of the Letters *bear* date after his banishment; and *contain* a compleat Narrative of all his story afterwards." Bentley, Dissert. on Themistocles's Epistles, Sect. ii. It ought to be *bears*, and *they contain*.

There is a like impropriety in the following Sentence: "I do not mean by what I have said, that I think *any one* to blame for taking due care of *their* health." Addison, Spect. N° 25.

[king] on *his* throne, having [*both*] put on their robes." 1 Kings, xxii. 10. "*Every tree* is known by *his* own fruit." Luke, vi. 44.

> "Lepidus flatters both,
> Of both is flatter'd; but he neither loves,
> Nor *either cares* for him."
>
> Shakespear, Ant. and Cleop.

Unlefs the Plural Noun convey a Collective idea; as, "that *every twelve Years* there fhould be fet forth two fhips." Bacon.

Either is often ufed improperly inftead of *each*: as, "The king of Ifrael and Jehofaphat king of Judah fat *either* [each] of them on his throne." 2 Chron. xviii. 9. "Nadab and Abihu, the fons of Aaron, took *either* [each] of them his cenfer." Lev. x. 1. See alfo 1 Kings, vii. 15. *Each* fignifies *both* of them, taken diftinctly, or feparately: *either* properly fignifies *only the one, or the other*, of them, taken disjunctively. For which reafon the like expreffion in the following paffages feems alfo improper: "They crucified two other with him, on *either* fide one, and Jefus in the midft." John, xix. 18. "On *either* fide of the river was there the tree of life." Rev. xxii. 2. See alfo 1 Kings, x. 19. "Propofals for a truce between the ladies of *either* party." Addifon, Freeholder. Contents of N° 38.

Every

Every Verb, except in the Infinitive, or the Participle, hath its Nominative caſe, either expreſſed or implied [5]: as,

[5] "Foraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and *hath preſerved* you in the great danger of Childbirth:— Liturgy. The Verb *hath preſerved* hath here no Nominative caſe; for it cannot be properly ſupplied by the preceding word *God*, which is in the Objective caſe. It ought to be, "and *He hath preſerved* you;" or rather, "and *to preſerve* you." Some of our beſt writers have frequently fallen into this inaccuracy, which appears to me to be no ſmall one: I ſhall therefore add ſome more examples of it, by way of admonition; inſerting in each, within Crotchets, the Nominative caſe that is deficient, and that muſt neceſſarily be ſupplied to ſupport the proper Conſtruction of the Sentence. "If the calm, in which he was born, and [which] laſted ſo long, had continued." Clarendon, Life, p. 43. "The Remonſtrance he had lately received from the Houſe of Commons and [which] was diſperſed throughout the Kingdom." Clarendon, Hiſt. Vol. I. p. 366. 8vo. "Theſe we have extracted from an Hiſtorian of undoubted credit, a reverend biſhop, the learned Paulus Jovius: and [they] are the ſame that were practiſed under the pontificate of Leo X." Pope, of the Poet Laureat. "A cloud gathering in the North; which we have helped to raiſe, and

"Awake,

"Awake, arise, or be for ever fall'n:"

that is, "Awake *ye*, &c."

Every Nominative case, except the case Absolute, and when an address is made to a Person, belongs to some Verb, either ex-

[which] may quickly break in a storm upon our heads." Swift, Conduct of the Allies. "A man, whose inclinations led him to be corrupt, and [who] had great abilities to manage and multiply and defend his corruptions." Gulliver, Part I. Chap. vi. "My Master likewise mentioned another quality, which his servants had discovered in many Yahoos, and [which] to him was wholly unaccountable." Gulliver, Part IV. Chap. vii. "This I filled with the feathers of several birds I had taken with springes made of Yahoos hairs, and [which] were excellent food." Ibid. Chap. x. "Osiris, whom the Grecians call Dionysius, and [who] is the same with Bacchus." Swift, Mechan. Oper. of the Spirit, Sect. ii.

"*Which* Homer might without a blush *rehearse*,
And *leaves* a doubtful palm in Virgil's verse."
Dryden, Fables, Dedication.

"Whose own example strengthens all his laws,
And is himself the great sublime he draws."
Pope, Essay on Crit.

"Will martial flames for ever fire thy mind,
And never, never *be* to heav'n *resign'd?*"
Odyssey, xii. 145.

"And will [it, thy mind,] never—"

4 pressed

preſſed or implied [6]: as in the anſwer to a Queſtion: "Who wrote this Book? Cicero:" that is, "Cicero *wrote it.*" Or when the Verb is underſtood; as,

"To whom thus Adam:"

that is, *ſpake.*

Every Poſſeſſive caſe ſuppoſes ſome Noun, to which it belongs: as when we ſay, "St. Paul's, St. James's," we mean St. Paul's *Church*, or St. James's *Palace.*

Every Adjective has relation to ſome Subſtantive, either expreſſed or implied:

[6] "*Which rule*, if it had been obſerved, a neighbouring Prince would have wanted a great deal of that incenſe, which hath been offered up to him by his adorers." Atterbury, Serm. I. 1. The Pronoun *it* is here the Nominative caſe to the Verb *obſerved*; and *which rule* is left by itſelf, a Nominative caſe without any Verb following it. This manner of expreſſion, however improper, is very common. It ought to be, "If *this rule* had been obſerved, &c." "We have no better materials to compound the Prieſthood of, than the maſs of mankind: *which*, corrupted as it is, thoſe who receive Orders muſt have ſome vices to leave behind them, when they enter into the Church." Swift, Sentiments of a Church of England man.

as,

as, "The Twelve," that is, *Apostles*;" "the wise, the elect," that is, *persons*.

In some instances the Adjective becomes a Substantive, and has an Adjective joined to it: as, "the chief Good; "Evil, be thou my Good [7]!"

[7] Adjectives are sometimes employed as Adverbs; improperly, and not agreeably to the Genius of the English Language. As, "*indifferent* honest, *excellent* well:" Shakespear, Hamlet. "*extreme* elaborate:" Dryden, Essay on Dram. Poet. "*marvellous* graceful:" Clarendon, Life, p. 18. "*marvellous* worthy to be praised:" Psal. cxlv. 3. for so the Translators gave it: "*extreme* unwilling; "*extreme* subject:" Swift, Tale of a Tub, and Battle of Books; "*extraordinary* rare:" Addison, on Medals. "He behaved himself *conformable* to that blessed example." Sprat's Sermons, p. 80. "I shall endeavour to live hereafter *suitable* to a man in my station." Addison, Spect. N° 530. "The Queen having changed her ministry *suitable* to her own wisdom." Swift, Exam. N° 28. "The assertions of this Author are *easier* detected." Swift, Public Spirit of the Whigs. "The Characteristic of his Sect allowed him to affirm no *stronger* than that." Bentley, Phil. Lips. Remark liii. "If one author had spoken *nobler* and *loftier* than another." Ibid. "Xenophon says *express*." Ibid. Remark xlv. "I can never think so very *mean* of him." Id. Dissertation on Phalaris, p. 24. "Homer describes this river

In

In others, the Subſtantive becomes an Adjective, or ſupplies its place; being pre-

agreeable to the vulgar reading." Pope, Note on Iliad ii. ver. 1032. So *exceeding*, for *exceedingly*, however improper, occurs frequently in the Vulgar Tranſlation of the Bible, and has obtained in common diſcourſe. "Many men reaſon *exceeding clear* and rightly, who know not how to make a ſyllogiſm." Locke. "We ſhould live ſoberly, righteouſly, and *godly* in this preſent world." Tit. ii. 12. See alſo 2 Tim. iii. 12. "To convince all that are ungodly among them, of all their ungodly deeds, which they have *ungodly* committed." Jude, 15. "I think it very *maſterly* written." Swift to Pope, Letter lxxiv.

"O Liberty, Thou Goddeſs *heavenly* bright."

Addiſon.

The Termination *ly*, being a contraction of *like*, expreſſes *ſimilitude* or *manner*; and, being added to Nouns, forms Adjectives; and, added to Adjectives, forms Adverbs. But Adverbs expreſſing *ſimilitude*, or *manner*, cannot be ſo formed from Nouns: the few Adverbs, that are ſo formed, have a very different import: as *daily*, *yearly*; that is, day by day, year by year. *Early*, both Adjective and Adverb, is formed from the Saxon Prepoſition *ær*, *before*. The Adverbs therefore above noted are not agreeable to the Analogy of formation eſtabliſhed in our Language, which requires *godlily*, *ungodlily*, *heavenlily*: but theſe are diſagreeable to the ear, and therefore could never gain admittance into common uſe.

fixed

fixed to another Substantive, and linked to it by a mark of conjunction: as, "sea-water; land-tortoise; forest-tree."

ADVERBS have no Government [8].

The Adverb, as its name imports, is generally placed close or near to the word,

The word *lively*, used as an Adverb, instead of *livelily*, is liable to the same objection; and, not being so familiar to the ear, immediately offends it. "That part of poetry must needs be best, which describes most *lively* our actions and passions, our virtues and our vices." Dryden, Pref to State of Innocence. "The whole design must refer to the Golden Age, which it *lively* represents." Addison, on Medals, Dial. II.

On the other hand, an Adverb is improperly used as an Adjective in the following passages. "We may cast in such seeds and principles, as we judge most likely to take *soonest* and deepest root." Tillotson, Vol. I. Serm. 52. "After these wars, of which they hope for a *soon* and prosperous issue." Sidney. "Use a little wine for thy stomach's sake, and thine *often* infirmities." 1 Tim. v. 23. Unless *soon* and *often* were formerly Adjectives, though now wholly obsolete in that form. See Johnson's Dictionary; *Oftentimes* and *Soonly*.

[8] "*How much soever* the reformation of this corrupt and degenerate age is *almost utterly* to be despaired of, we may yet have a more comfortable pro-

 which

which it modifies or affects; and its propriety and force depends on its position [9]. Its place for the most part is before Adjectives; after Verbs Active or Neuter; and it frequently stands between the Auxiliary and the Verb: as, "He made a *very elegant* harangue; he *spake unaffectedly* and *forcibly*; and *was attentively heard* by the whole audience."

Two Negatives in English destroy one another, or are equivalent to an Affirmative [1]: as,

spect of future time." Tillotson, I. Pref. to Serm. 49. The first part of this Sentence abounds with Adverbs; and those such, as are hardly consistent with one another.

[9] Thus it is commonly said, "I *only* spake three words:" when the intention of the speaker manifestly requires, "I spake *only* three words."

"Her body shaded with a slight cymarr,
Her bosom to the view was *only* bare."
Dryden, Cymon and Iphig.

The sense necessarily requires this order,
"Her bosom *only* to the view was bare."

[1] The following are examples of the contrary:
"Give not me counsel;
Nor let *no* comforter delight mine ear."
Shakespear, Much ado.

"*Nor*

"*Nor* did they *not* perceive the evil plight
In which they were, or the fierce pains *not* feel."
Milton, P. L. i. 335.

Prepositions have a Government of Cases: and in English they always require the Objective Case after them: as, "*with him; from her; to me* [2]."

"She cannot love,
Nor take *no* shape *nor* project of affection." Ibid.
Shakespear uses this construction frequently. It is a relique of the antient style, abounding with Negatives; which is now grown wholly obsolete:

"And of his port as meke as is a mayde:
He *never* yet *no* vilanie *ne* sayde
In alle his lif unto *no* manere wight.
He was a veray parfit gentil knight." Chaucer.

"I *cannot* by *no* means allow him, that this argument must prove.—" Bentley, Differt. on Phalaris, p. 515. "That we need not, *nor* do *not*, confine the purposes of God." Id. Sermon 8.

[2] "*Who* servest thou *under*?" Shakespear, Hen. V.
"*Who* do you speak *to*?" As you like it.
"I'll tell you, *who* Time ambles *withal*, *who* Time trots *withal*, *who* Time gallops *withal*, and *who* he stands still *withal*.
"I pr'ythee, *whom* doth he trot *withal*?" Ibid.

The Prepoſition is often ſeparated from the Relative which it governs, and joined to the Verb at the end of the Sentence, or of ſome member of it: as, "Horace is an author, *whom* I am much delighted *with*." "The world is too well bred to ſhock authors with a truth, *which* generally their bookſellers are the firſt that inform them *of*" [3]. This is an idiom, which our language is ſtrongly inclined to: it prevails in common converſation, and ſuits very well with the familiar ſtyle in writing: but the placing of the Prepoſition before the Relative is more graceful, as well as more perſpicuous; and agrees much better with the ſolemn and elevated ſtyle [4].

"We are ſtill much at a loſs, *who* civil power belongs *to?* Locke.

In all theſe places, it ought to be *whom.*

"Now Margaret's curſe is fallen upon our heads,
When ſhe exclaim'd *on* Haſtings, you, and *I.*"
Shakeſpear, Rich. III.

It ought to be *me.*

[3] Pope, Preface to his Poems.

[4] Some writers ſeparate the Prepoſition from its Noun, in order to connect different Prepoſitions with Verbs

Verbs are often compounded of a Verb and a Prepoſition; as *to uphold*, *to outweigh*, *to overlook*: and this compoſition ſometimes gives a new ſenſe to the Verb; as, *to underſtand*, *to withdraw*, *to forgive* [5]. But in Engliſh the Prepoſition is more frequently placed after the Verb, and ſeparate from it, like an Adverb; in which ſituation it is no leſs apt to affect the ſenſe of it, and to give it a new meaning; and may ſtill be conſidered as belonging to the Verb, and as a part of it. As, *to caſt*, is to throw; but *to caſt up*, or to compute, *an account*, is quite a different thing: thus,

the ſame Noun; as, "To ſuppoſe the Zodiac and Planets to be efficient *of*, and antecedent *to*, themſelves." Bentley, Serm. 6. This, whether in the familiar or the ſolemn ſtyle, is always inelegant; and ſhould never be admitted, but in Forms of Law, and the like; where fulneſs and exactneſs of expreſſion muſt take place of every other conſideration.

[5] *With* in compoſition retains the ſignification, which it has among others in the Saxon, of *from* and *againſt*: as to *withhold*, to *withſtand*. So alſo *for* has a negative ſignification, from the Saxon; as, to *forbid*, *forebodan*; to *forget*, *forgitan*.

to fall on, to bear out, to give over; &c. So that the meaning of the Verb, and the propriety of the phrase, depend on the Preposition subjoined [6].

[6] Examples of impropriety in the use of the Preposition, in phrases of this kind. "Your character, which I, or any other writer, may now value ourselves *by* [upon] drawing." Swift, Letter on the English Tongue. "You have bestowed your favours *to* [upon] the most deserving persons." Ibid. "Upon such occasions as fell *into* [under] their cognisance." Swift, Contest and Dissentions, &c. Chap. iii. "That variety of factions *into* [in] which we are still engaged." Ibid. Chap. v. "To restore myself *into* [to] the good graces of my fair Critics." Dryden, Pref. to Aureng. "Accused the ministers *for* [of] betraying the Dutch." Swift, Four last years of the Queen, Book ii. "Ovid, whom you accuse *for* [of] luxuriancy of verse." Dryden, on Dram. Poesy. "The people of England may congratulate *to* themselves, that"—Dryden. "Something like this has been reproached *to* Tacitus." Bolingbroke, on History, Vol. I. p. 136. "He was made much *on* [of] at Argos."—"He is so resolved *of* [on] going to the Persian Court." Bentley, Dissert. on Themistocles's Epistles, Sect. iii. "Neither the one nor the other shall make me swerve *out of* [from] the path, which I have traced to myself." Bolingbroke, Letter to Wyndham, p. 252.

As the Prepoſition ſubjoined to the Verb hath the conſtruction and nature of an Ad-

"And virgins ſmil'd at what they bluſh'd before:" "at what they bluſh'd [at]." Pope, Eſſay on Crit. "They are now reconciled by a zeal for their cauſe to what they could not be prompted [to] by a concern for their beauty." Addiſon, Spect. N° 81. "If policy can prevail *upon* [over] force." Addiſon, Travels, p. 52. "I do likewiſe diſſent *with* [from] the Examiner." Addiſon, Whig-Exam. N° 1. "Ye blind guides, which ſtrain *at* a gnat, and ſwallow a camel." Mat. xxiii. 24. διυλίζοντες, "which ſtrain *out*, or take a gnat *out* of the liquor by ſtraining it:" the impropriety of the Prepoſition has wholly deſtroyed the meaning of the phraſe. "No diſcouragement *for* the authors to proceed." Tale of a Tub, Preface. "A ſtrict obſervance *after* times and faſhions." Ibid. Sect. ii. "Which had a much greater ſhare *of* inciting him, than any regards *after* his father's commands." Ibid. Sect. vi. "Not from any perſonal hatred to them, but in juſtification *to* [of] the beſt of Queens." Swift, Examiner, N° 23. In the laſt example, the Verb being Tranſitive and requiring the Objective Caſe, the Noun formed from it ſeems to require the Poſſeſſive Caſe, or its prepoſition, after it. Or perhaps he meant to ſay, "in *juſtice* to the beſt of Queens." Obſerve alſo, that the Noun generally requires after it the ſame Prepoſition, as the Verb from which it is formed: "It was perfectly in compliance *to* [with] ſome perſons, for whoſe opinion I have great

 verb,

verb, ſo the Adverbs, *here*, *there*, *where*, with a Prepoſition ſubjoined, as *hereof*, *therewith*, *whereupon* [7], have the conſtruction and nature of Pronouns.

deference." Swift, Pref. to Temple's Memoirs. "The wiſeſt Princes need not think it any diminution *to* [of] their greatneſs, or derogation *to* [from] their ſufficiency, to rely upon counſel." Bacon, Eſſay xx. So the Noun *averſion*, (that is, a turning away,) as likewiſe the Adjective *averſe*, ſeems to require the Prepoſition *from* after it; and not ſo properly to admit of *to* or *for*, which are often uſed with it.

[7] Theſe are much diſuſed in common diſcourſe, and are retained only in the Solemn, or Formulary ſtyle. "They [our Authors] have of late, 'tis true, reformed in ſome meaſure the gouty joints and darning-work of *whereunto's*, *whereby's*, *thereof's*, *therewith's*, and the reſt of this kind; by which complicated periods are ſo curiouſly ſtrung, or hooked on, one to another, after the long-ſpun manner of the bar or pulpit." Lord Shafteſbury, Miſcel. V.

"Fra ſche *thir* wordis had ſay'd."
Gawin Douglas, Æn. x.

"*Thir* wikket ſchrewis." Ibid. Æn. xii.

That is, "*theſe* words:" "*theſe* wicked ſhrews." *Theyr*, *theſe*, or *thoſe*, maſculine; *thaer*, *theſe*, or *thoſe*, feminine, Iſlandick. Hence, perhaps, *thereof*, *therewith*, &c. of, with, *them*; and ſo, by analogy, the reſt of this claſs of words.

The

The Prepositions *to* and *for* are often understood, chiefly before the Pronoun; as, "give me the book; get me some paper;" that is, *to me*, *for me* [8].

[8] Or in these and the like phrases, may not *me*, *thee*, *him*, *her*, *us*, which in Saxon are the Dative cases of their respective pronouns, be considered as still continuing such in the English, and including in their very form the force of the Prepositions *to* and *for*? There are certainly some other Phrases, which are to be resolved in this manner: "Wo is *me!*" The phrase is pure Saxon: "wa is me:" *me* is the Dative case; in English, with the Preposition, *to me*. So, "*methinks*:" Saxon, "*me thincth*;" ἐμοὶ δοκεῖ. "As *us thoughte*:" Sir John Maundevylle. "*Methoughts*, this short interval of silence has had more music in it, than any of the same space of time before or after it." Addison, Tatler, N° 133. See also Spect. N° 3 and 63. It ought to be, *methought*. "The Lord do that which *seemeth him* good." 2 Sam. x. 12. See also 1 Sam. iii. 18. 2 Sam. xviii. 4. "He shall dwell with thee,—in one of thy gates, where it *liketh him* best." Deut. xxiii. 16. See also Esth. viii. 8. "O well is *thee!*" Psal. cxxviii. 2. "*Well bis the*, id est, bene est tibi." Simeon Dunelm. apud X Scriptores, col. 135. "Wel is *him* that ther mai be." Anglo Saxon Poem in Hickes's Thesaur. Vol. I. p. 231. "Well is *him*, that dwelleth with a wife of understanding."

The

The Prepoſition *in*, or *on*, is often underſtood before Nouns expreſſing Time: as, "*this day*; *next month*; *laſt year*:" that is, "*on* this day;" "*in* next month;" "*in* laſt year."

In Poetry, the common Order of words is frequently inverted; in all ways, in which it may be done without ambiguity or obſcurity.

Two or more Simple Sentences, joined together by one or more CONNECTIVE WORDS, become a compounded Sentence.

—"Well is *him*, that hath found prudence." Ecclus. xxv. 8, 9. The Tranſlator thought to correct his phraſe afterward; and ſo hath made it neither Saxon nor Engliſh: "Well is *he*, that is defended from it." Ecclus. xxviii. 19. "Wo worth the day!" Ezek. xxx. 2, that is, "Wo be *to* the day." The word *worth* is not the Adjective, but the Saxon Verb *weorthan*, or *worthan*, *fieri*, *to be*, *to become*: which is often uſed by Chaucer, and is ſtill retained as an Auxiliary Verb in the German Language.

There

There are two Sorts of words, which connect Sentences: 1. Relatives; 2. Conjunctions.

Example: 1. "Blessed is the man, *who* feareth the Lord." 2. "Life is short, *and* art is long." 1. and 2. "Blessed is the man, *who* feareth the Lord, *and* keepeth his commandments."

The RELATIVES, *who*, *which*, *that*, having no variation of gender or number, cannot but agree with their Antecedents. *Who* is appropriated to persons; and so may be accounted Masculine and Feminine only: we apply *which* now to things only; and to Irrational Animals, excluding them from Personality, without any consideration of Sex: *which* therefore may be accounted Neuter. But formerly they were both indifferently used of persons: "Our Father, *which* art in heaven." *That* is used indifferently both of persons and things: but it would better become the solemn style to restrain it more to the latter, than is usually done.

done. *What* includes both the Antecedent and the Relative: as, "This was *what* he wanted;" that is, "*the thing which* he wanted [9]."

The Relative is the Nominative Cafe to the Verb, when no other Nominative comes between it and the Verb: but when another Nominative comes between it and the Verb, the Relative is governed by fome word in its own member of the Sentence: as, "The God, *who* preferveth me; *whofe* I am, and *whom* I ferve [1]." Becaufe in the dif-

[9] *That* has been ufed in the fame manner, as including the Relative *which*; but it is either improper, or obfolete: as, "To confider advifedly of *that* is moved." Bacon, Effay xxii. "We fpeak *that* we do know, and teftify *that* we have feen." John, iii. 11. So likewife the Neuter Pronoun *it*: as, "By this alfo a man may underftand, when it is that men may be faid to be conquered; and in what the nature of Conqueft and the Right of a Conqueror confifteth; for this Submiffion is *it* [that which] implyeth them all." Hobbes, Leviathan, Conclufion. "And this is *it* [that which] men mean by diftributive Juftice, and [which] is properly termed Equity." Hobbes, Elements of Law, Part I. Chap. iv. 2.

[1] "*Who*, inftead of going about doing good, ferent

ferent members of the sentence the Relative performs a different office: in the first member it represents the Agent; in the second the Possessor; in the third the object of an action: and therefore must be in the different Cases, corresponding to those offices.

Every Relative must have an Antecedent to which it refers, either expressed, or understood: as, "*Who* steals my purse, steals trash:" that is, "*the man who*—"

The Relative is of the same person with the Antecedent: and the Verb agrees with it accordingly: as, "Who *is this, that cometh* from Edom; *this, that is* glorious in his apparel? *I, that speak* in righteousness."

they are perpetually intent upon doing mischief." Tillotson, Serm. I. 18. The Nominative Case *they* in this sentence is superfluous: it was expressed before in the Relative *who*. "Commend me to an argument, *that*, like a Flail, there's no Fence against *it*." Bentley, Dissert. on Euripides's Epistles, Sect. i. If *that* be designed for a Relative, it ought to be *which*, governed by the Preposition *against*, and *it* is superfluous: thus, "*against which* there is no fence:" but if *that* be a Conjunction, it ought to be in the preceding member, "such an argument."

ness." Isaiah lxiii. 1. "O Shepherd of Israel; *Thou, that leadest* Joseph like a flock; *Thou, that dwellest* between the Cherubims." Psal. lxxx. 1. [2].

[2] "I am *the Lord that maketh* all things; *that stretcheth* forth the heavens alone:"—Isaiah, xliv. 24. Thus far is right: *the Lord* in the third Person is the Antecedent, and the Verb agrees with the Relative in the third Person: "I am the Lord, *which Lord*, or *He that, maketh* all things." It would have been equally right if *I* had been made the Antecedent, and the Relative and the Verb had agreed with it in the First Person: "*I* am the Lord, *that maketh* all things." But when it follows, "*that spreadeth* abroad the earth by *myself;*" there arises a confusion of Persons, and a manifest Solecism.

"*Thou* great first Cause, least understood!
Who all my sense *confin'd*
To know but this, that *Thou art* good,
And that myself am blind:
Yet *gave* me in this dark estate, &c."

Pope, Universal Prayer.

It ought to be, *confinedst*, or *didst confine*; *gavest*, or *didst give*; &c. in the second Person.

"O *Thou* supreme! high thron'd all height above!
O great Pelasgic, Dodonean Jove!
Who 'midst surrounding frosts, and vapours chill,
Preside on bleak Dodona's vocal hill!"

Pope, Iliad, xvi. 284.

 When

When *this*, *that*, *these*, *those*, refer to a preceding Sentence; *this*, or *these*, refers to the latter member or term; *that*, or *those*, to the former; as,

"*Self-love*, the spring of motion, acts the soul;
Reason's comparing balance rules the whole:
Man, but for *that*, no action could attend;
And, but for *this*, were active to no end."

Pope, Essay on Man.

"*Some* place the bliss in action, *some* in ease:
Those call it pleasure, and contentment *these*."

Ibid.

The Relative is often understood, or omitted: as, "The man I love;" that is, "*whom* I love [3]."

"Nor thou, lord Arthur, shalt escape:
To thee I often call'd in vain,
Against that assassin in crape;
Yet *thou* could'st tamely see me slain.
Nor when I felt the dreadful blow,
Or *chid* the Dean, or *pinch'd* thy spouse."

Swift, Market-hill Thorn.

See above, p. 68. Note.

[3] Abuse on all he lov'd, or lov'd him, spread."

Pope, Epist. to Arbuthnot.

That is, "all *whom* he lov'd or *who* lov'd him:" or, to make it more easy by supplying a Relative that has no variation of Cases, "all *that* he lov'd, or *that* lov'd

The

The accuracy and clearneſs of the ſentence depend very much upon the proper and determinate uſe of the Relative; ſo that it may readily preſent its Antecedent to the mind of the hearer, or reader, without any obſcurity or ambiguity. The ſame may be obſerved of the Pronoun and the Noun:

him." The Conſtruction is hazardous, and hardly juſtifiable, even in Poetry. "In the temper of mind he was then." Addiſon, Spect. N° 549. "In the poſture I lay." Swift, Gulliver, Part I. Chap. 1. In theſe and the like phraſes, which are very common, there is an Ellipſis both of the Relative and the Prepoſition; which would have been much better ſupplied: "In the temper of mind *in which* he was then." "In the poſture *in which* I lay." "The little ſatisfaction and conſiſtency [which] is to be found in moſt of the ſyſtems of Divinity [which] I have met with, made me betake myſelf to the ſole reading of the Scripture (to which they all appeal) for the underſtanding [of] the Chriſtian Religion." Locke, Pref. to Reaſonableneſs of Chriſtianity. In the following example the antecedent is omitted: "He deſired they might go to the altar together, and jointly return their thanks to *whom* only it was due." Addiſon, Freeholder, N° 49. In general, the omiſſion of the Relative ſeems to be too much indulged in the familiar ſtyle; it is ungraceful in the ſolemn; and, of whatever kind the ſtyle be, it is apt to be attended with obſcurity and ambiguity.

Noun; which by ſome are called alſo the Relative and the Antecedent [4].

[4] The Connective parts of Sentences are the moſt important of all, and require the greateſt care and attention: for it is by theſe chiefly that the train of thought, the courſe of reaſoning, and the whole progreſs of the mind, in continued diſcourſe of all kinds, is laid open; and on the right uſe of theſe the perſpicuity, that is, the firſt and greateſt beauty, of ſtyle principally depends. Relatives and Conjunctions are the inſtruments of Connexion in diſcourſe; it may be of uſe to point out ſome of the moſt common inaccuracies, that writers are apt to fall into with reſpect to them; and a few examples of faults may perhaps be more inſtructive, than any rules of propriety that can be given. Here therefore ſhall be added ſome further examples of inaccuracies in the uſe of Relatives.

The Relative placed before the Antecedent: Example: "The bodies, which we daily handle, make us perceive, that whilſt they remain between *them*, they do by an unſurmountable force hinder the approach of our *hands* that preſs them." Locke, Eſſay, B. ii. C. 4. Sect. 1. Here the ſenſe is ſuſpended, and the ſentence is unintelligible, till you get to the end of it; there is no antecedent, to which the Relative *them* can be referred, but *bodies*; but, "whilſt the bodies remain between the bodies," makes no ſenſe at all. When you get to *hands*, the difficulty is cleared up, the ſenſe helping out the Conſtruction. Yet there ſtill remains an ambiguity in the Relatives *they*, *them*, which

CONJUNCTIONS have ſometimes a Government of Modes. Some Conjunctions

in number and perſon are equally applicable to *bodies* or *hands*: this, though it may not here be the occaſion of much obſcurity, which is commonly the effect of it, yet is always diſagreeable and inelegant: as in the following examples.

"Men look with an evil eye upon the good that is in others; and think, that *their* reputation obſcures *them*; and that *their* commendable qualities do ſtand in *their* light: and therefore *they* do what *they* can to caſt a cloud over *them*, that the bright ſhining of *their* virtues may not obſcure *them*." Tillotſon, Serm. I. 42.

"The Earl of Falmouth and Mr. Coventry were rivals *who* ſhould have moſt influence with the Duke, *who* loved the Earl beſt, but thought the other the wiſer man, *who* ſupported Pen, *who* diſobliged all the Courtiers, even againſt the Earl, *who* contemned Pen as a fellow of no ſenſe." Clarendon, Cont. p. 264.

But the following Sentence cannot poſſibly be underſtood, without a careful recollection of circumſtances through ſome pages preceding.

"All which, with the King's and Queen's ſo ample promiſes to *him* [the Treaſurer] ſo few hours before the conferring the place on another, and the Duke of York's manner of receiving *him* [the Treaſurer.] after *he* [the Chancellor] had been ſhut up with *him* [the Duke,] as *he* [the Treaſurer] was informed, might very well excuſe *him* [the Treaſurer] for thinking *he*

require

require the Indicative, ſome the Subjunctive Mode, after them: others have no influence at all on the Mode.

Hypothetical, Conditional, Conceſſive, and Exceptive Conjunctions ſeem in general to require the Subjunctive Mode after them: as, *if*, *though*, *unleſs*, *except*, *whether—or*, &c.: but by uſe they often admit of the Indicative; and in ſome caſes with propriety. Examples: "*If* thou *be* the Son of God." Matt. iv. 3. "*Though*

[the Chancellor] had ſome ſhare in the affront *he* [the Treaſurer] had undergone." Clarendon, Cont. p. 296.

"Breaking a Conſtitution by the very ſame errors, *that* ſo many have been *broke* before." Swift, Conteſts and Diſſentions, &c. Chap. 5. Here the Relative is employed not only to repreſent the Antecedent Noun *the errors*, but likewiſe the Prepoſition *by* prefixed to it. It ought to be, "the ſame errors *by which* ſo many have been *broken before*."

Again: "——An Undertaking; *which*, although it has failed, (partly, &c. and partly, &c.) is no objection at all to an Enterprize ſo well concerted, and with ſuch fair probability of ſucceſs." Swift, Conduct of the Allies. That is, "Which Undertaking is no objection to an Enterprize ſo well concerted;" that is, "to itſelf:" he means, "*the failure or miſcarriage of which* is no objection at all to it."

he *ſlay* me, yet will I put my truſt in him." Job, xiii. 15. "*Unleſs* he *waſh* his fleſh." Lev. xii. 6. "No power, *except* it *were* given from above." John xix. 11. "*Whether* it *were* I *or* they, ſo we preach." 1 Cor. xv. 11. The Subjunctive in theſe inſtances implies ſomething contingent or doubtful; the Indicative would expreſs a more abſolute and determinate ſenſe [5].

[5] The following example may ſerve to illuſtrate this obſervation: "*Though* he *were* divinely inſpired, and ſpake therefore, as the oracles of God, with ſupreme authority; *though* he *were* indued with ſupernatural powers, and could therefore have confirmed the truth of what he uttered by miracles; yet in compliance with the way in which human nature and reaſonable creatures are uſually wrought upon, he reaſoned." Atterbury, Serm. IV. 5.

That our Saviour was divinely inſpired, and indued with ſupernatural powers, are poſitions, that are here taken for granted, as not admitting of the leaſt doubt; they would therefore have been better expreſſed in the Indicative Mode; "though he *was* divinely inſpired; though he *was* indued with ſupernatural powers." The Subjunctive is uſed in like manner in the following example: "Though he *were* a Son, yet learned he obedience, by the things which he ſuffered." Heb. v. 8. But in a ſimilar paſſage the Indicative is

That

That, expressing the motive or end, has the Subjunctive Mode, with *may*, *might*, *should*, after it.

Lest; and *that* annexed to a Command preceding; and *if* with *but* following it; necessarily require the Subjunctive Mode: Examples; "Let him that standeth, take

employed to the same purpose, and that much more properly: "Though he *was* rich, yet for your sakes he became poor." 2 Cor. viii. 9. The proper use then of the Subjunctive Mode after the Conjunction is in the case of a doubtful supposition, or concession: as, "*Though* he *fall*, he shall not be utterly cast down." Psal. xxxvii. 24. And much the same may be said of the rest.

The same Conjunction governing both the Indicative and the Subjunctive Mode, in the same sentence, and in the same circumstances, though either of them separately would be right, seems to be a great impropriety: as,

"*Though* heaven's King
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, *draw'st* his triumphant wheels
In progress through the road of heav'n star-pav'd."
Milton, P. L. IV. 973.

"*If* there *be* but one body of legislators, it is no better than a tyranny; if there *are* only two, there will want a casting voice." Addison, Spect. N° 287.

 heed,

heed, *lest* he *fall*." 1 Cor. x. 12. "Take heed, *that* thou *speak* not to Jacob." Gen. xxxi. 24. "*If* he *do but* touch the hills, they shall smoke." Psal. civ. 32 [6].

Other Conjunctions, expressing a Continuation, an Addition, an Inference, &c. being of a positive and absolute nature, require the Indicative Mode; or rather leave the Mode to be determined by the other circumstances and conditions of the sentence.

When the Qualities of different things are compared; the latter Noun, or Pronoun, is not governed by the Conjunction *than*, or *as*, (for a Conjunction has no Government of Cases), but agrees with the

[6] In the following instances the Conjunction *that*, expressed, or understood, seems to be improperly accompanied with the Subjunctive Mode:

"So much she fears for William's life,
That Mary's fate she *dare* not mourn." Prior.

"Her eyes in heaven
Would through the airy region stream so bright,
That birds would sing and think it *were* not night."
Shakespear, Rom. and Jul.

Verb,

Verb, or is governed by the Verb, or the Prepofition, expreffed, or underftood. As, "Thou art wifer than *I* [*am*]." "You are not fo tall as *I* [am]." "You think him handfomer than [you think] *me*; and you love him more than [you love] *me*." In all other inftances, if you complete the Sentence in like manner, by fupplying the part which is underftood; the Cafe of the latter Noun, or Pronoun, will be determined. Thus, "Plato obferves, that God geometrizes: and the fame thing was obferved before by a wifer man than *he*:" that is, than *he was*. "It is well expreffed by Plato; but more elegantly by Solomon than *him*:" that is, than *by him* [7].

[7] "You are a much greater lofer than *me* by his death." Swift, to Pope, Letter 63.

"And tho' by heaven's fevere decree
She fuffers hourly more than *me*." Swift, to Stella.

"We contributed a third more than the Dutch, who were obliged to the fame proportion more than *us*." Swift, Conduct of the Allies.

"King Charles, and more than *him*, the Duke, and the Popifh Faction, were at liberty to form new fchemes." Bolingbroke, Diff. on Parties, Letter 3.

But the Relative *who*, having Reference to no Verb or Prepoſition underſtood, but

"The drift of all his Sermons was, to prepare the Jews for the reception of a prophet, mightier than *Him*, and whoſe ſhoes he was not worthy to bear." Atterbury, Sermons, IV. 4.

"A Poem, which is good in itſelf, cannot loſe any thing of its real value; though it ſhould appear not to be the work of ſo eminent an author, as *him*, to whom it was firſt imputed." Congreve, Pref. to Homer's Hymn to Venus.

"A ſtone is heavy, and the ſand weighty: but a fool's wrath is heavier than *them* both." Prov. xxvii. 3.

"If the King gives us leave, you or I may as lawfully preach, as *them* that do." Hobbes, Hiſt. of Civil Wars, p. 62.

"The ſun upon the calmeſt ſea
Appears not half ſo bright at *Thee*." Prior.

"Then finiſh, dear Chloe, this Paſtoral war,
And let us like Horace and Lydia agree:
For thou art a Girl as much brighter than *her*,
As he was a Poet ſublimer than *me*."

"Phalaris, who was ſo much older than *her*." Bentley, Diſſert. on Phalaris, p. 537.

In theſe paſſages it ought to be, *I*, *We*, *He*, *They*, *Thou*, *She*, reſpectively. Perhaps the following example may admit of a doubt, whether it be properly expreſſed or not;

only to its Antecedent, when it follows *than* is always in the Objective Case; even though the Personal Pronoun, if substituted in its place, would be in the Nominative: as,

"Beelzebub, *than whom*,
Satan except, none higher sat."
Milton, P. L. ii. 299.

which, if we substitute the Personal Pronoun, would be,

"none higher sat than *he*."

The Conjunction *that* is often omitted and understood: as, "I beg you would come

"The lover got a woman of a greater fortune than *her* he had miss'd.' Addison, Guardian, N° 97. Let us try it by the Rule given above; and see, whether some correction will not be necessary, when the parts of the Sentence, which are understood, come to be supplied: "The lover got a woman of a greater fortune, than *she* [*was whom*] he had miss'd."

"Nor hope to be myself less miserable
By what I seek, but others to make such
As *I*." Milton, P. L. ix. 126.

The Syntax, says Dr. Bentley, requires, "make such as *me*." On the contrary, the Syntax necessarily requires, "make such as *I*:" for it is not, "I hope to make others such, as to make *me*:" the Pronoun is not governed by the Verb to *make*, but is the Nominative Case to the Verb *am* understood; "to make others such as *I am*."

to

to me:" "See thou do it not:" that is, "*that* you would:" "*that* thou do [8]."

The Nominative Case following the Auxiliary, or the Verb itself, sometimes supplies the place of the Conjunction, *if*, or *though*: as, "Had he done this he had escaped:" "Charm he never so [9] wisely:" that is, "*if* he had done this;" "*though* he charm."

Some Conjunctions have their Correspondent Conjunctions belonging to them; so that, in the subsequent Member of the Sentence, the latter answers to the former: as, *although*,—*yet*, or *nevertheless*; *whether*—, *or*; *either*—, *or*; *neither*, or *nor*—, *nor*; *as*—, *as*; expressing a Comparison of

[8] "But it is reason, the memory of their virtues remain to their posterity." Bacon, Essay xiv. In this, and many the like phrases, the Conjunction were much better inserted: "*that* the memory, &c."

[9] *Never so*—"This phrase, says Dr. Johnson, is justly accused of Solecism." It should be, *ever* so wisely: that is, *how* wisely *soever*. "Besides, a Slave would not have been admitted into that Society, had he had *never such* opportunities." Bentley, Dissert. on Phalaris, p. 338.

equality;

equality; "*as* white *as* ſnow:" *as*—, *ſo*; expreſſing a Compariſon ſometimes of equality; *as* the ſtars, *ſo* ſhall thy ſeed be;" that is, equal in number: but moſt commonly a Compariſon in reſpect of quality: "and it ſhall be, *as* with the people, *ſo* with the prieſt; *as* with the ſervant, *ſo* with his maſter:" "*as* is the good, *ſo* is the ſinner; *as* the one dieth, *ſo* dieth the other:" that is, in like manner: *ſo*—, *as*, with a Verb, expreſſing a Compariſon of quality; "To ſee thy glory, *ſo as* I have ſeen thee in the ſanctuary:" but with a Negative and an Adjective, a Compariſon in reſpect of quantity: as, "Pompey had eminent abilities: but he was neither *ſo* eloquent and politic a ſtateſman, nor *ſo* brave and ſkilful a general; nor was he upon the whole *ſo* great a man, *as* Cæſar:" *ſo*—, *that*, expreſſing a Conſequence; &c. [1].

[1] I have been the more particular in noting the proper uſes of theſe Conjuctions; becauſe they occur very frequently, and, as it was obſerved before of Connective words in general, are of great importance with reſpect to the clearneſs and beauty of ſtyle. I

INTERJECTIONS in English have no Government.

may add too, because mistakes in the use of them are very common; as it will appear by the following Examples.

The Distributive Conjunction *either* is sometimes improperly used alone, instead of the simple Disjunctive *or*: "Can the fig-tree bear olive berries? *either* a vine, figs?" James, iii. 12. "Why beholdest thou the mote, that is in thy brother's eye; but perceivest not the beam, that is in thine own eye? *Either* how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye; when thou thyself beholdest not the beam, that is in thine own eye?" Luke vi. 41, 42. See also Chap. xv. 8. and Phil. iii. 12.

Neither is sometimes supposed to be included in its correspondent *nor*:

"Simois, *nor* Xanthus, shall be wanting there."
Dryden.

"That all the application he could make, *nor* the King's own interposition, could prevail with her Majesty." Clarendon, Hist. Vol. III. p. 179. Sometimes to be supplied by a subsequent Negative: "His rule holdeth still, that Nature, *nor* the engagement of words, are not so forcible as custom." Bacon, Essay xxxix. "The King *nor* the Queen were *not* at all deceived." Clarendon, Vol. II. p. 363. These forms of expression seem both of them equally improper.

Though

Though they are usually attended with Nouns in the Nominative Case, and Verbs

Or is sometimes used instead of *nor*, after *neither*: "This is another use, that, in my opinion, contributes rather to make a man learned than wise, and is *neither* capable of pleasing the understanding, *or* imagination." Addison, Dial. I. on Medals.

Neither for *nor*: "Neither in this world, *neither* in the world to come." Matt. xii. 32.

So——, *as*, was used by the Writers of the last century, to express a Consequence, instead of *so*—, *that*: Examples; "And the third part of the stars was smitten; *so as* [that] the third part of them was darkened." Rev. viii. 12. "The relations are *so* uncertain, *as* [that] they require a great deal of examination." Bacon, Nat. Hist. "*So as* [that] it is a hard calumny to affirm—." Temple. "*So as* [that] his thoughts might be seen." Bentley, Dissert. on Æsop's Fables, Sect. vi. "There was something *so* amiable, and yet *so* piercing in his looks *as* [that it] inspired me at once with love and terror." Addison, Spect. N° 63. "This computation being *so* easy and trivial as [that] it is a shame to mention it." Swift, Conduct of the Allies. "That the Spaniards were *so* violently affected to the House of Austria, *as* [that] the whole kingdom would revolt." Ibid. Swift, I believe, is the last of our good writers, who has frequently used this manner of expression: it seems improper, and is deservedly grown obsolete.

As, instead of *that*, in another manner: "If a man in

in the Indicative Mode; yet the Case and

have that penetration of judgement, *as* [that] he can discern what things are to be laid open." Bacon, Essay vi. "It is the nature of extreme self-lovers, *as* [that] they will set an house on fire, *and* it were but to roast their eggs." Id. Essay xxiii. "They would have given him such satisfaction in other particulars, *as* [that] a full and happy peace must have ensued." Clarendon, Vol. III. p. 214.

"I gain'd a son;
And such a son, *as* all men hail'd me happy."
Milton, Sams. Ag.

"We should sufficiently weigh the objects of our hope; whether they *be* such *as* [that] we may reasonably expect from them what they propose in their fruition, and whether they *are* such, as we are pretty sure of attaining," Addison, Spect. N° 535. "France was then disposed to conclude a peace upon such conditions, *as* [that] it was not worth the life of a grenadier to refuse them." Swift, Four last years of the Queen, B. ii.

As instead of the Relative *that*, *who*, or *which*: "*An* it had not been for a civil Gentleman, *as* [who] came by——." Sir J. Wittol, in Congreve's Old Batchelor. "The Duke had not behaved with that loyalty, *as* [with which] he ought to have done." Clarendon, Vol. II. p. 460. "—With those thoughts *as* [which] might contribute to their honour." Ibid. p. 565. "In the order *as* they lie in his Preface." Middleton, Works, Vol. III. p. 8. It ought to be,

Mode

Mode are not influenced by them, but deter-

either, "*in order*, as they lie;" or, "in the order *in which* they lie." "Securing to yourſelves a ſucceſſion of able and worthy men, *as* [which, or who,] may adorn this place." Atterbury, Serm. IV. 12.

The Relative *that* inſtead of *as*: "Such ſharp replies *that* [as] coſt him his life in a few months after." Clarendon, Vol. III. p. 179. And inſtead of *ſuch*: —"If he was truly *that* [ſuch a] ſcare-crow, *as* he is now commonly painted. But I wiſh I could do *that* [ſuch] juſtice to the memory of our Phrygian, [as] *to oblige* the painters to change their pencil." Bentley, Diſſert. on Æſop's Fables, Sect. x.

The Relative *who*—, inſtead of *as*: "There was no man *ſo* ſanguine, *who did not apprehend* ſome ill conſequence from the late change." Swift, Examiner, N° 24. It ought to be, either, "*ſo* ſanguine, *as not to apprehend*—" or "There was no man, *how* ſanguine *ſoever*, *who* did not apprehend."

As improperly omitted: "Chaucer followed nature every where; but was never *ſo* bold [as] to go beyond her." Dryden, Preface to Fables. "Which nobody preſumes, or is ſo ſanguine [as] to hope." Swift, Drap. Let. v. "They are *ſo* bold [as] to pronounce—" Swift, Tale of a Tub, Sect. vii. "I muſt however be *ſo* juſt [as] to own." Addiſon, Spect. N° 45. "That the diſcourſing of Politics ſhall be looked upon as [as] dull as talking on the weather." Addiſon, Freeholder, N° 38.

The Conjunction *but* inſtead of *than*: "To truſt in Chriſt is no more *but* to acknowledge him for God."

mined

mined by the nature of the sentence [2]. Hobbes, Human Nature, Chap. xi. 11. "They will concern the female sex only, and import no more *but* that subjection, they should ordinarily be in, to their husbands." Locke. "The full moon was no sooner up, and shining in all its brightness, *but* he privately opened the gate of Paradise." Addison, Guardian, Nº 167. "This is none other *but* the house of God." Genesis, xxxvii. 17.

Too——, *that*, improperly used as Correspondent Conjunctions: "Whose Characters are *too* profligate, *that* the managing of them should be of any consequence." Swift, Examiner, Nº 24. It ought to be, "*So* profligate, *that* the managing of them *cannot* be of any consequence." And, *too*—, *than*: "You that are a step higher than a Philosopher, a Divine; yet have *too* much grace and wit *than* to be a Bishop." Pope, to Swift, Letter 80. It ought to be, "*Too* much grace and wit to be a Bishop:" without *than*. *So*—*but*: "If the appointing and apportioning of penalties to crimes be not *so* properly a consideration of justice, *but rather* [as] of prudence in the Lawgiver." Tillotson, Serm. I. 35. And to conclude with an example, in which, whatever may be thought of the accuracy of the expression, the justness of the observation will be acknowledged; which may serve also as an apology for this and many of the preceding Notes: "No errors are *so* trivial, *but* they deserve to be mended." Pope to Steele, Letter 6.

[2] "Ah me!" seems to be a phrase of the same nature with "Wo is me!" for the resolution of which see above, p. 169. Note.

PUNC-

PUNCTUATION.

PUNCTUATION is the art of marking in writing the ſeveral pauſes, or reſts, between ſentences, and the parts of ſentences, according to their proper quantity or proportion, as they are expreſſed in a juſt and accurate pronunciation.

As the ſeveral articulate ſounds, the ſyllables and words, of which ſentences conſiſt, are marked by Letters; ſo the reſts and pauſes, between ſentences and their parts, are marked by Points.

But, though the ſeveral articulate ſounds are pretty fully and exactly marked by Letters of known and determinate power; yet the ſeveral pauſes, which are uſed in a juſt pronunciation of diſcourſe, are very imperfectly expreſſed by Points.

For the different degrees of connexion between the ſeveral parts of ſentences, and the

the different pauſes in a juſt pronunciation, which expreſs thoſe degrees of connexion according to their proper value, admit of great variety; but the whole number of Points, which we have to expreſs this variety, amounts only to Four.

Hence it is, that we are under a neceſſity of expreſſing pauſes of the ſame quantity, on different occaſions, by different points; and more frequently, of expreſſing pauſes of different quantity by the ſame points.

So that the doctrine of Punctuation muſt needs be very imperfect: few preciſe rules can be given which will hold without exception in all caſes; but much muſt be left to the judgement and taſte of the writer.

On the other hand, if a great number of marks were invented to expreſs all the poſſible different pauſes of pronunciation; the doctrine of them would be very perplexed and difficult, and the uſe of them would rather embarraſs than aſſiſt the reader.

It

It remains therefore, that we be content with the Rules of Punctuation, laid down with as much exactneſs as the nature of the ſubject will admit: ſuch as may ſerve for a general direction, to be accommodated to different occaſions; and to be ſupplied, where deficient, by the writer's judgement.

The ſeveral degrees of Connexion between Sentences, and between their principal conſtructive parts, Rhetoricians have conſidered under the following diſtinctions, as the moſt obvious and remarkable: the Period, Colon, Semicolon, and Comma.

The Period is the whole Sentence, complete in itſelf, wanting nothing to make full and perfect ſenſe, and not connected in conſtruction with a ſubſequent Sentence.

The Colon, or Member, is a chief conſtructive part, or greater diviſion, of a Sentence.

The Semicolon, or Half-member, is a leſs conſtructive part, or ſubdiviſion, of a Sentence or Member.

 A Sen-

A Sentence or Member is again ſubdivided into Commas, or Segments; which are the leaſt conſtructive parts of a Sentence or Member, in this way of conſidering it; for the next ſubdiviſion would be the reſolution of it into Phraſes and Words.

The Grammarians have followed this diviſion of the Rhetoricians, and have appropriated to each of theſe diſtinctions its mark, or Point; which takes its name from the part of the Sentence, which it is employed to diſtinguiſh; as follows:

The Period	is thus marked	.
The Colon		:
The Semicolon		;
The Comma		,

The proportional quantity, or time, of the points, with reſpect to one another, is determined by the following general rule: The period is a pauſe in quantity or duration double of the Colon: the Colon is double of the Semicolon; and the Semicolon is double of the Comma. So that they are in the ſame proportion to one another,

other, as the Semibref, the Minim, the Crotchet, and the Quaver, in Music. The precise quantity, or duration, of each Pause or Note cannot be defined; for that varies with the Time; and both in Discourse and Music the same Composition may be rehearsed in a quicker or a slower Time: but in Music the proportion between the Notes remains ever the same; and in Discourse, if the doctrine of Punctuation were exact, the proportion between the Pauses would be ever invariable.

The Points then being designed to express the Pauses, which depend on the different degrees of connexion between Sentences, and between their principal constructive parts; in order to understand the meaning of the Points, and to know how to apply them properly, we must consider the nature of a Sentence, as divided into its principal constructive parts; and the degrees of connexion between those parts, upon which such division of it depends.

To begin with the leaſt of theſe principal conſtructive parts, the Comma. In order the more clearly to determine the proper application of the Point which marks it, we muſt diſtinguiſh between an Imperfect Phraſe, a Simple Sentence, and a Compounded Sentence.

An Imperfect Phraſe contains no aſſertion, or does not amount to a Propoſition or Sentence.

A Simple Sentence has but one Subject, and one finite Verb.

A Compounded Sentence has more than one Subject, or one finite Verb, either expreſſed or underſtood; or it conſiſts of two or more ſimple Sentences connected together.

In a Sentence the Subject and the Verb may be each of them accompanied with ſeveral Adjuncts; as the Object, the End, the Circumſtances of Time, Place, Manner, and the like: and the Subject or Verb may be either immediately connected with them, or mediately; that is, by being connected

nected with ſome thing, which is connected with ſome other ; and ſo on.

If the ſeveral Adjuncts affect the Subject or the Verb in a different manner, they are only ſo many Imperfect Phraſes ; and the Sentence is Simple.

A Simple Sentence admits of no Point, by which it may be divided, or diſtinguiſhed into parts.

If the ſeveral Adjuncts affect the Subject or the Verb in the ſame manner, they may be reſolved into ſo many Simple Sentences : the Sentence then becomes Compounded, and it muſt be divided into its parts by Points.

For, if there are ſeveral Subjects belonging in the ſame manner to one Verb, or ſeveral Verbs belonging in the ſame manner to one Subject, the Subjects and Verbs are ſtill to be accounted equal in number : for every Verb muſt have its Subject, and every Subject its Verb ; and every one of the Subjects, or Verbs, ſhould or may have its point of diſtinction.

 Examples :

Examples:

"The paſſion for praiſe produces excellent effects in women of ſenſe." Addiſon, Spect. N° 73. In this Sentence *paſſion* is the Subject, and *produces* the Verb: each of which is accompanied and connected with its Adjuncts. The Subject is not paſſion in general, but a particular paſſion determined by its Adjunct of Specification, as we may call it; the paſſion *for praiſe.* So likewiſe the Verb is immediately connected with its object, *excellent effects*; and mediately, that is, by the intervention of the word *effects*, with *women*, the Subject in which theſe effects are produced; which again is connected with its Adjunct of Specification; for it is not meaned of women in general, but of women *of ſenſe* only. Laſtly, it is to be obſerved, that the Verb is connected with each of theſe ſeveral Adjuncts in a different manner; namely, with *effects*, as the object; with *women*, as the ſubject

ſubject of them; with *ſenſe*, as the quality or characteriſtic of thoſe women. The Adjuncts therefore are only ſo many imperfect Phraſes; the Sentence is a Simple Sentence, and admits of no Point, by which it may be diſtinguiſhed into parts.

"The paſſion for praiſe, which is ſo very vehement in the fair ſex, produces excellent effects in women of ſenſe." Here a new Verb is introduced, accompanied with Adjuncts of its own; and the Subject is repeated by the Relative Pronoun *which*. It now becomes a Compounded Sentence, made up of two Simple Sentences, one of which is inſerted in the middle of the other; it muſt therefore be diſtinguiſhed into its component parts by a Point placed on each ſide of the additional Sentence.

"How many inſtances have we [in the fair ſex] of chaſtity, fidelity, devotion! How many Ladies diſtinguiſh themſelves by the education of their children, care of their families, and love of their huſbands; which are the great qualities and achievements

ments of womankind: as the making of war, the carrying on of traffick, the administration of juſtice, are thoſe by which men grow famous, and get themſelves a name!" Ibid.

In the firſt of theſe two Sentences, the Adjuncts *chaſtity*, *fidelity*, *devotion*, are connected with the Verb by the word *inſtances* in the ſame manner, and in effect make ſo many diſtinct Sentences: "how many inſtances have we of chaſtity! how many inſtances have we of fidelity! how many inſtances have we of devotion!" They muſt therefore be ſeparated from one other by a Point. The ſame may be ſaid of the Adjuncts, "education of their children, &c." in the former part of the next Sentence: as likewiſe of the ſeveral Subjects, "the making of war, &c." in the latter part; which have in effect each their Verb; for each of theſe, "is an atchievement by which men grow famous."

As Sentences themſelves are divided into Simple and Compounded, ſo the Members

of

of Sentences may be divided likewiſe into Simple and Compounded Members: for whole Sentences, whether Simple or Compounded, may become Members of other Sentences by means of ſome additional connexion.

Simple Members of Sentences cloſely connected together in one Compounded member, or ſentence, are diſtinguiſhed or ſeparated by a Comma: as in the foregoing examples.

So likewiſe, the Caſe Abſolute; Nouns in Appoſition, when conſiſting of many terms; the Participle with ſomething depending on it; are to be diſtinguiſhed by the Comma: for they may be reſolved into Simple Members.

When an addreſs is made to a perſon, the Noun, anſwering to the Vocative Caſe in Latin, is diſtinguiſhed by a Comma.

Examples:

"This ſaid, He form'd thee, Adam; thee, O man, Duſt of the ground."

"Now

"Now morn, her roſy ſteps in th' eaſtern clime
Advancing, ſow'd the earth with orient pearl."
Milton.

Two Nouns, or two Adjectives, connected by a ſingle Copulative or Disjunctive, are not ſeparated by a Point: but when there are more than two, or where the Conjunction is underſtood, they muſt be diſtinguiſhed by a Comma.

Simple Members connected by Relatives, and Comparatives, are for the moſt part diſtinguiſhed by a Comma: but when the Members are ſhort in Comparative Sentences; and when two Members are cloſely connected by a Relative, reſtraining the general notion of the Antecedent to a particular ſenſe; the pauſe becomes almoſt inſenſible, and the Comma is better omitted.

Examples:

"Raptures, tranſports, and extaſies, are the rewards which they confer: ſighs and tears, prayers and broken hearts, are the offerings

offerings which are paid to them." Addison, Ibid.

"Gods partial, changeful, paſſionate, unjuſt:
Whoſe attributes were rage, revenge, or luſt."
Pope.

"What is ſweeter than honey? and what is ſtronger than a lion?"

A circumſtance of importance, though no more than an Imperfect Phraſe, may be ſet off with a Comma on each ſide, to give it greater force and diſtinction.

Example:

"The principle may be defective or faulty; but the conſequences it produces are ſo good, that, for the benefit of mankind, it ought not to be extinguiſhed." Addiſon, ibid.

A Member of a Sentence, whether Simple or Compounded, that requires a greater pauſe than a Comma, yet does not of itſelf make a complete Sentence, but is followed by

by ſomething cloſely depending on it, may be diſtinguiſhed by a Semicolon.

Example:

"But as this paſſion for admiration, when it works according to reaſon, improves the beautiful part of our ſpecies in every thing that is laudable; ſo nothing is more deſtructive to them, when it is governed by vanity and folly." Addiſon, ibid.

Here the whole Sentence is divided into two parts by the Semicolon; each of which parts is a Compounded Member, divided into its Simple Members by the Comma.

A Member of a Sentence, whether Simple or Compounded, which of itſelf would make a complete Sentence, and ſo requires a greater pauſe than a Semicolon, yet is followed by an additional part making a more full and perfect Senſe, may be diſtinguiſhed by a Colon.

Example:

Example:

" Were all books reduced to their quinteſſence, many a bulky author would make his appearance in a penny paper: there would be ſcarce any ſuch thing in nature as a folio: the works of an age would be contained on a few ſhelves: not to mention millions of volumes, that would be utterly annihilated." Addiſon, Spect. No 124.

Here the whole Sentence is divided into four parts by Colons: the firſt and laſt of which are Compounded Members, each divided by a Comma; the ſecond and third are Simple Members.

When a Semicolon has preceded, and a greater pauſe is ſtill neceſſary; a Colon may be employed, though the Sentence be incomplete.

The Colon is alſo commonly uſed, when an Example, or a Speech, is introduced.

When

When a Sentence is ſo far perfectly finiſhed, as not to be connected in conſtruction with the following Sentence, it is marked with a Period.

In all caſes, the proportion of the ſeveral Points in reſpect to one another is rather to be regarded, than their ſuppoſed preciſe quantity, or proper office, when taken ſeparately.

Beſide the Points which mark the pauſes in diſcourſe, there are others which denote a different modulation of the voice in correſpondence with the ſenſe. Theſe are

The Interrogation Point,	thus marked	?
The Exclamation Point,		!
The Parentheſis,		( )

The Interrogation and Exclamation Points are ſufficiently explained by their names: they are indeterminate as to their quantity or time, and may be equivalent in that reſpect

ſpect to a Semicolon, a Colon, or a Period, as the ſenſe requires. They mark an Elevation of the voice.

The Parentheſis incloſes in the body of a Sentence a Member inſerted into it, which is neither neceſſary to the Senſe, nor at all affects the Conſtruction. It marks a moderate Depreſſion of the voice, with a pauſe greater than a Comma.

A PRAXIS,

Or EXAMPLE of Grammatical Resolution.

1. IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governour of Judea, the word of God came unto John, the son of Zacharias, in the wilderness.

2. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

3. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

4. Then said he to the multitude, that came forth to be baptized of him: O generation

neration of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

5. And as all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all: I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

6. Now when all the people were baptized, it came to pass, that, Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him; and lo! a voice from heaven saying: This is my beloved Son, in whom I am well pleased.

1. *In* is a Preposition: *the*, the Definite Article; *fifteenth*, an Adjective; *year*, a

 Substan-

Subſtantive, or Noun, in the Objective Caſe, governed by the Prepoſition *in*; *of*, a Prepoſition; *the reign*, a Subſtantive, Objective Caſe, governed by the Prepoſition *of*; *Tiberius Cæſar*, both Subſtantives, Proper Names, Government and Caſe as before; *Pontius Pilate*, Proper Names: *being*, the Preſent Participle of the Verb Neuter *to be*; *governour*, a Subſtantive; *of Judea*, a Proper Name, Government and Caſe as before; *Pontius Pilate being governour*, is the Caſe Abſolute; that is, the Nominative Caſe with a Participle without a Verb following and agreeing with it; the meaning is the ſame as, *when* Pilate was governour; *the word*, a Subſtantive; *of God*, a Subſtantive, Objective Caſe, governed by the Prepoſition *of*; *came*, a Verb Neuter, Indicative Mode, Paſt Time, third Perſon Singular Number, agreeing with the Nominative Caſe *word*; *unto*, a Prepoſition; *John*, a Proper Name; *the ſon*, a Subſtantive, put in Appoſition to *John*; that is, in the ſame Caſe, governed by the

 ſame

ſame Prepoſition *unto*; *of Zacharias*, a Proper Name; *in*, a Prepoſition; *the wilderneſs*, a Subſtantive, Government and Caſe as before.

2. *And*, a Conjunction Copulative; *he*, a Pronoun, third Perſon Singular Maſculine Gender, Nominative Caſe, ſtanding for *John*; *came*, as before; *into*, a Prepoſition; *all*, an Adjective; *the country*, a Subſtantive; *about*, a Prepoſition; *Jordan*, a proper Name; Objective Caſes, governed by their Prepoſitions; *preaching*, the Preſent Participle of the Verb Active *to preach*, joined like an Adjective to the Pronoun *he*; *the baptiſm*, a Subſtantive in the Objective Caſe following the Verb Active *preaching*, and governed by it; *of repentance*, a Subſt. Government and Caſe as before; *for*, a Prep. *the remiſſion of ſins*, Subſtantives, the latter in the Plural Number, Government and Caſe as before.

3. *And*, (b. that is, *as before*;) *the ſame*, an Adjective; *John*, (b.) *had*, a Verb Active, Indicative Mode, Paſt Time, third

 Perſon

Perſon Singular, agreeing with the Nominative Caſe *John*; *his*, a Pronoun, third Perſon Singular, Poſſeſſive Caſe: *raiment*, a Subſtantive in the Objective Caſe, following the Verb Active *had*, and governed by it; *of camel's*, a Subſtantive, Poſſeſſive Caſe; *hair*, Subſtantive, Objective Caſe, governed by the Prepoſition *of*, the ſame as, *of the hair of a camel*; *and*, (b.) *a*, the Indefinite Article; *leathern*, an Adj. *girdle*, a Subſt. *about*, (b.) *his*, (b.) *loins*, Subſt. Plural Number, Objective Caſe, governed by the Prepoſition *about*, *and his*, (b.) *meat*, Subſt. *was*, Indicative Mode, Paſt Time, third Perſon Singular of the Verb Neuter *to be*; *locuſts*, Subſtantive, Plural Number, Nominative Caſe after the Verb *was*; *and*, (b.) *wild*, Adjective; *honey*, Subſtantive, the ſame Caſe.

4. *Then*, an Adverb; *ſaid*, a Verb Active, Paſt Time, third Perſon Singular agreeing with the Nominative Caſe, *he*, (b.) *to*, a Prep. *the multitude*, Subſt. Objective Caſe, governed by the Prep. *to*;

that, a Relative Pronoun, its Antecedent is *the multitude*; *came*, (b.) *forth*, an Adverb; *to*, a Prep. and before a Verb the ſign of the Infinitive Mode; *be baptized*, a Verb Paſſive, made of the Participle Paſſive of the Verb *to baptize*, and the Auxiliary Verb *to be*, in the Infinitive Mode; *of him*, Pronoun, third Perſon Sing. ſtanding for *John*, in the Objective Caſe, governed by the Prep. *of*; *O*, an Interjection; *generation*, Subſt. Nominative Caſe; *of Vipers*, Subſt. Plural Number, Objective Caſe, governed by the Prep. *of*; *who*, an Interrogative Pronoun; *hath warned*, a Verb Active, Preſent Perfect Time, made of the Perfect Participle, *warned*, and the Auxiliary Verb *hath*, third Perſon Singular, agreeing with the Nominative Caſe *who*; *you*, Pronoun, ſecond Perſon Plural, Objective Caſe, following the Verb Active *warned*, and governed by it; *to flee*, Verb Neuter, Infinitive Mode; *from*, a Prep. *the wrath*, Subſt. Objective Caſe, governed by the Prep. *from*; *to*

come, Verb Neuter, Infinitive Mode; *bring*, Verb Active, Imperative Mode, second Person Plural, agreeing with the Nominative Case *ye* understood; as if it were, *bring ye*; *forth*, an Adverb; *therefore*, a Conjunction; *fruits*, a Subst. Plural, Objective Case, following the Verb Active *bring*, and governed by it; *meet*, an Adjective joined to *fruits*, but placed after it, because it has something depending on it; *for repentance*, a Substantive governed by a Preposition, as before.

5. *And*, (b.) *as*, a Conjunction; *all*, (b.) *men*, Subst. Plural Number; *mused*, a Verb Active, Past Time, third Person Plural agreeing with the Nominative Case *men*; *in*, (b.) *their*, a Pronominal Adjective, from the Pronoun *they*; *hearts*, Subst. plural Number, Objective Case governed by the Prep. *in*; *of John*, (b.) *whether*, a Conjunction; *he*, (b.) *were*, Subjunctive Mode, governed by the Conjunction *whether*, Past Time, third Person Sing. of the Verb *to be*, agreeing with the

the Nominative Caſe *he*; *the Chriſt*, Subſt. Nominative Caſe after the Verb *were*, *or*, a Disjunctive Conjunction, correſponding to the preceding Conjunction *whether*; *not*, an Adverb; *John*, (b.) *anſwered*, a Verb Active, Indicative Mode, Paſt Time, third Perſon Sing. agreeing with the Nominative Caſe *John*; *ſaying*, Preſent Participle of the Verb Active *to ſay*, joined to the Subſtantive *John*; *unto*, (b.) *them*, a Pronoun, third Perſon Plural, Objective Caſe, governed by the Prepoſition *unto*; *all*, (b.) *I*, Pronoun, firſt Perſon Singular; *indeed*, an Adverb; *baptize*, a Verb Active, Indicative Mode, Preſent Time, firſt Perſon Singular, agreeing with the Nominative Caſe *I*; *you*, Pronoun, ſecond Perſon Plural, Objective Caſe, following the Verb Active *baptize*, and governed by it; *with*, a Prep. *water*, Subſt. Objective Caſe, governed by the Prepoſition *with*; *but*, a Disjunctive Conjunction; *one*, a Pronoun, ſtanding for ſome Perſon not mentioned by name;

mightier,

mightier, an Adjective in the Comparative Degree, from the Positive *mighty*; *than*, a Conjunction, used after a Comparative word; *I*, (b.) the Verb *am* being understood; that is, *than I am*; *cometh*, a Verb Neuter, Indicative Mode, Present Time, third Person Sing. agreeing with the Nominative Case *one*; *the latchet*, Subst. *of*, (b.) *whose*, Pronoun Relative, *one* being the Antecedent to it, in the Possessive Case; *shoes*, Subst. Plural, Objective Case, governed by the Preposition *of*; *I*, (b.) *am*, Indicative Mode, Present Time, first Person Sing. of the Verb *to be*, agreeing with the Nominative Case *I*; *not* (b.) *worthy*, an Adjective; *to unloose*, a Verb Active, in the Infinitive Mode, governing the Substantive *latchet*, in the Objective Case; *he*, (b.) *shall baptize*, a Verb Active, Indicative Mode, Future Time, made by the Auxiliary *shall*, third Person Sing. agreeing with the Nominative Case *he*; *you*, (b.) *with the*, (b.) *Holy*, an Adjective; *Ghost*, a Subst. *and with* (b.) *fire*, a Substantive;

ſtantive; this and the former both in the Objective Caſe governed by the Prep. *with.*

6. *Now*, an Adverb; *when*, a Conjunction; *all*, (b.) *the people*, a Subſt. *were baptized* a Verb Paſſive, made of the Auxiliary Verb *to be* joined with the Participle Paſſive of the Verb *to baptize*, Indicative Mode, Paſt Time, third Perſon Plural, agreeing with the Nominative Caſe Singular *people*, being a Noun of Multitude; *it*, Pronoun, third Perſon Singular, Neuter Gender, Nominative Caſe; *came*, (b.) *to paſs*, Verb Neuter, Infinitive Mode; *that*, a Conjunction; *Jeſus*, a proper Name; *alſo*, an Adverb; *being*, Preſent Participle of the Verb *to be*; *baptized*, Participle Paſſive of the Verb *to baptize*; *and*, (b.) *praying*, Preſent Participle of the Verb Neuter *to pray*; *Jeſus being baptized and praying* is the Caſe Abſolute, as before; *the heaven*, Subſtantive; *was opened*, Verb Paſſive, Indicative Mode, Paſt Time, third Perſon Singular, agreeing with the Nominative

native Caſe *heaven*, the Auxiliary Verb *to be* being joined to the Participle Paſſive, as before; *and the Holy Ghoſt*, (b.) *deſcended*, Verb Neuter, Indicative Mode, Paſt Time, third Perſon Singular, agreeing with the Nominative Caſe *Ghoſt*; *in a* (b.) *bodily*, an Adjective; *ſhape*, a Subſtantive, Objective Caſe, governed by the Prepoſition *in*; *like*, an Adjective; *a dove*, a Subſtantive, Objective Caſe, the Prepoſition *to* being underſtood, that is, *like to a dove*; *upon*, Prepoſition; *him*, Pronoun, third Perſon Singular, Objective Caſe governed by the Prepoſition *upon*; *and*, (b,) *lo*, an Interjection; *a voice*, Subſtantive, Nominative Caſe, *there was* being underſtood; that is, *there was a voice*; *from*, Prepoſition; *heaven*, Subſtantive, Objective Caſe; (b.) *ſaying*, (b.) *this*, a Pronominal Adjective, *perſon* being underſtood; *is*, Indicative Mode, Preſent Time, of the Verb *to be*, third Perſon Singular, agreeing with the Nominative Caſe *this*; *my*, a Pronominal Adjective; *beloved*,

beloved, an Adjective; *Son*, a Subſtantive, Nominative Caſe after the Verb *is*; *in*, (b.) *whom*, Pronoun Relative, Objective Caſe, governed by the Prepoſition *in*, the Subſtantive *Son* being its Antecedent; *I am*, (b.) *well*, an Adverb; *pleaſed*, the Paſſive Participle of the Verb *to pleaſe*, making with the Auxiliary Verb *am* a Paſſive Verb, in the Indicative Mode, Preſent Time, firſt Perſon Singular, agreeing with the Nominative Caſe *I*.

THE END.

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